

nother eten nor drynke for d^e
de of the dome that is com^{ing}
yng. The sixth day all grete
byldynges/castelles/towres
steples & houses shall fall do
un & brenne tyl the sonnen
se ayen. The seventh day all
stones and rockys shall bete
togyder that ech shall breke
other with one horryble
noyse the whych shall be
herde into heven. The eight
daye the erthe shall quake
so that there may no man
stonde thereon but shall fall
downe. The ninth day if peo
ple shall goo oute of theyr
denmys and goo as they we
re myndeles & none spake
to other. The tenth day hy
les and erthe shall be even
& plain. The eleventh daye
all graves & tombes shall o
pen & the bodyes shall stond
upon theym. The twelfth
day sterres shall fall fro
heven shetyng out bren
nyng beemes a dreyfull
sight to see. The thirteenth
day they shall deye that be
ren lyf. The fourteenth day
heven & erthe shall brenne.
The fifteenth day heven &

erthe shall be made newe
& all peple shall ryse in y^e age
of thyrty wynter & come to
the dome. Dominus veniet
ad iudicium cum multitu
dine angelorum. Thenne sh
all come to the dome our lord
Jesu cryst very god & very man
wyth his angellys & shew his
woundes freshe bledynges
as y^e day he deyed on y^e crosse
with all y^e instrumentes of
his passyon. The spear crowne
scourges/nayles/hamer pyn
cons & the garlande of thorns
to shewe what he suffred in
his passion for mankynde.
Thenne may they be sory and
ferde that have sworn by his
passyon or woundes. or by any
membre of his body that shal
be a grete represte to them but
they amend theym in this wo
rld or they deye. Then wyl
our lord gretefully thank them
that have doo mercy in this wo
rld for hys sake to theyr ever
crysten and wylle saye thus
to theym. Venite benedichi pa
tris mei percipite regnum. Come ye my faders blessed
chyl dren and receyve ye the
kyngdom of heven, that is



ordained to you and soore
herse to they in the seven wee
kes of mercy whan I was
hungry ye gaaf me mete
Sitivi et dedisti mihi bibe
re whan I was thursty ye
gave me drynke and whan
I was herberles ye herbered
me and so forth all the wee
kes of mercy for whan ye
gaaf ony thyng in my name
it was to me. Thenne shal our
lord rebuke the rych people
that wolde not doo for hys
love nor forgyve noo tres
passe for hys sake. And sayd
to theym. Discedite a memo
ledicti in ignem eternum
Goo ye cursed people into
everlastyng peyn as helles
For when I was a hungry
ye gave me no mete &c. Than
may they be full sorowful
that ever our lord Jesu cryst
shall thus rebuke theym. For
ther shall be no man of lawe
to plete nor for golde nor
for sylver nor other yestes
to helpe. For than shal nother
mayster nor lordshyppe
helpe but all be set besyde
butt ryghte as a man hath
done so shall he have.

And there shall be dyvers
accusers both above hym
and byneth hym. And on
every side above hym shall
be our lord Jesu Cryst hys
domys man. Iratus est
furor domini in populo
suo wythoute mercy to
theym that dede no men
cy and soo accuse theym
of the leste thought that
ever was amys. On the
ryght syde hys angell tel
lyng redely where whan
and how ofte he dyde a
mys. On that other syde
sendes challengyng hym
theyres as by ryght for
hys wycked dedes. Under
hym helleredy yf he be
founde in synne that day
they shall be peyned and
in peyne wythouten end
that daye poore people
shall sytte wyth cryst at
the dome and deme the
ryche people for the grete
wrounges that they dyd
to theym. and they myght
gete none amendes tyll
the daye of dome. thenne
they shall have theyr wyl
le of the ryche people for

whan the richedone the
poore wronge: they can
do no more but pray to
god to quyte them at the
daye of dome. And so he wyl
for god sayth thus (Michi
vindictam et ego retribu-
am) Put all to me. **I** yeld
every man after his de-
servynge/ therefore whyle
ye ben here make ye am-
endes for your wycked-
nes/ And make **the** ym^r.
frendes that shal be your
domysmen at the daye
of dome. and trust not to
theym that shal come af-
ter you/ lest ye be begyled
And drede the peyne of
of helle/ that never shall
have end.

Narracio

Saynt Bede telleth how
there was an housbonde
man in Englonde that fyl-
lyke/ and ley dede from the
evyn tyll on the morrow.
Thenne he rose and depar-
ted his godes in foure par-
tyes and all his own part
he gave to poure men/ and
wente and was a monke

in an abbey that was nigh
the water syde. Into the
whych water he wente ev-
ery nyght were it never so
cold and stode therin long
and suffred grete penaunce.
And whan he was asked why
he dyde soo to suffre that gre-
te penaunce/ He sayde to
eschewe a greter peyn that
he had seen. And he wolde
ete but barley brede & drynk
water all hys lyf after. And
toldetwo religiousmen the
peynes that he had seen. and
they were soo grete that they
cowdenot telle theym open-
ly. He sayde that an angell
lad hym to a place there y^e.
one syde was soo colde that
no tonge myght telle the
peyne therof. And y^e. other
syde was so hot that no man
myght tell the peyne therof
and soules were caste oute
of that one into that other
and that was a grete peyne
to theym. And the angell shew-
wed hym y^e. fyre that came
out of helle that was soo hot
And soo ferre as hym thou-
ght he myght see it/ he thou-

ght it brent hym. and in
the leme therof he sawe
soules boyle up and down
cryeng and waylyng for
woo. Also he herde fendes
crye cast oute hote ledes
brymstone to make her pay-
nes gretter/ and so they tor-
mented the soules in payne.
Now lord god for thy gre-
te mercy have mercy on
us/ and kepe us fro tho
paynes/ and bryng us
to the blysse of heven/ that
never shall have ending
Amen.

Dominica in
Septuagesima.

Good men & wymmen
this day is called in holy
chirche/ y^e sonday in sep-
tuagesme. For cause y^e
holy chirche is moder
of all crysten people/ she
taketh good hede to the
children as a good moder
oweth to doo/ & for as mo-
che as she seeth hem full
fore syke in synne/ and
many of theym wound-
ed to y^e wyth the swerd of

synne/ the which synne
hath caught all this yere
tofore. And namely this cru-
el smastyme y^e was ordey-
ned in holy church for gre-
te solemnyte/ for every
man sholde be besy to ser-
ve god wyth all his power/
by cause that cryste hym-
self shewed that day swet-
nes of love to all crysten
people. For man he was
borne y^e tyme. And in the
same flesch & blood as one of
us/ & layd in a cradell more
paurly than any of us/ &
was crystened in water as
any of us. And also he come
to a wedding for to dence
it from synne/ & to make us
holy & breder to hym/ &
he yres to y^e kyngdom of
heven. For thus causes all
crysten people owen to be ful-
glad in theyr soules as in y^e
tyme makynge solemny-
te & myrthe/ & makynge hem
both cleane in body & soule
from all maner of synnes.
And groundynge them in
grete sadnes of love to god.

and to all crysten people
dounge grete alynes to them
that have nede. But now
the more harme is for that
hugh and solempne feste
is tordned into full y^e synne
& grete sykenes to y^e soules
in pryde by dyverse wyse
in clathynge & in many
dyverse gyle usynge into
grete covetysse & into lechery
that sueth alway gloten y^e
In slewth in godys service
as Japys and vanite synge
yngery baudry spekyng
for vanite causeth moche
slowthe for among suche
peple he is most worthy y^e
most charlatry can speke.
thus thys solempne and
hugh festes y^e were ordey-
ned to grete worship of god
and of our lady & all the say-
ntes in heven now bentor-
ned into grete offence to god
wherfore our moder holy
chirche seying her children
in such dyspayre/as a mo-
der full of compasyon se-
m in her herte for theym
thys day leyeth down alle-
luia and other songs of myr-
the & melodye and taketh

trachus that ben songes of
mornynge/Also for thys
holy sacramente of wed-
dyng is moche defouled
by vanite of synne ther-
fore it is leyed down thys
dayes & in advente for ma-
ny that ben now wedded
gevethe theym all luste and
lykynge of the bodyes of
fleshe y^e luste of this world
And thynketh full lytyll
of the deth y^e is full gre-
vous that cometh soo soon
after. But as it is red by
grete clerkes/it is more spe-
full to mannes soule to goo
to an house there as is a
corps & wepyng than to go
to an house there as is a
grete revel & moch myrthe
for such thynges make a
man to foryete hus god &
himself bothe/but theras
is a syght of a corse mak-
eth a man to thynke on his
deth that is y^e specyal thing
to putte away synne & va-
nite of this worlde. For Sa-
lomon sayth thus to his son
Fili memorare novissima
tua & in eternum non pecca-
bis/Some have in thymynd

that thou shalt deye & thou
 shalt never synnededely/
 thus holy church having
 grete compassyon of her ch-
 ildren ordeyneth thre ma-
 ner of salves to helpe & to
 hele her children that ben
 to thynke on deth inwardly
 to labour besely & to chastise
 y^e body resonably the fyrst
 is to thynke on deth inward-
 ly holy church yevenen
 sample this day in y^e offyce
 of y^e masse Circumdederunt
 me The sekene of deth hath
 beclapped me this sayth he
 techyng every good chylde to
 have in mynde how hard he
 is bestad wyth deth on eche
 syde in so moche that he may
 not scape noo way. but ever
 deth sueth hym wyth a bow
 drawen & an arrow eyer
 therin redy to shote hym he
 wote never what tyme This
 is a pryncypall salve to ev-
 ery man y^e taketh it to herte
 to putt away all maner of va-
 myle & vayne myrthe But
 for to understand this the
 better I shew this by ensample.

Narracio

I rede of a kyng y^e ever was
 in hevy sorowe and he wold
 never laughe ne make mery

chere/ but ever was in mor-
 nyng & in hevynels/ there-
 fore his mayny & alle other
 men were greved/ therwith
 they dede loy^e kynges broder
 prayng hym to speke to the
 kyng & sayd he greved alle
 tho y^e were aboute hym wth
 hys hevychere/ and counse-
 led hym to leve it and make
 lycht chere in tyme comy-
 nge/ Then newas thus kyng
 wylle & thought to chastyse
 his broder by a whyle/ and
 wrothly bad hym goo home
 and doo that he had to doo
 Then newas the maner of y^e
 countrey that whan a man
 shold be done to deth/ shold
 come trompetts and trompe
 afore hys gate. Thenne sayd
 the kyng byddyng theym
 goo trompe afore hys brod-
 ers gate. and men goo wyth
 theym to arreste hym/ and
 bryng hym byfore the ky-
 nge/ And in the meanewh-
 yle/ the kyng called unto
 hym seven men that he trust-
 on/ and bad theym that
 whan his broder was come
 to drawe her swerdes and
 sette theym atte hys breste
 afore hys herte.

So whan hys broder was

come they dyde as the
 kynge bad hem. than the
 king commaunded all men
 to daunce and to make rev-
 ell all that they coude and so
 they dyden thenne sayd y^e
 kyng to hys broder/why
 art thou so hevy of chere/
 heve up thy hede and be
 mery for all this myrthe
 is made for the Thenne an-
 werd he and sayde How sho-
 lde I be mery of chere & see
 here seven swerdes sett to
 my herte/and wote nott
 who shall be my dethe
 fyrste/Then sayd the kyng
 ge put up your swerdis
 and spake to his broder
 thus. It fareth by me y^e
 seven dedly synnes bee
 verred y^e to reve me of my
 soule to the herte/and this
 maketh me that I may ne-
 ver be mery and make gla-
 chere/but ever am a ferde
 of dethe for my soule y^e is
 the tyf of my body Thenne
 sayd y^e broder/I crye thee
 mercy for I knew never
 this tyll now and shall be
 wysse ever after/This I wil
 say boldly he y^e wyl take

this to herte/heshall have
 better wyl to loure than to
 laugh to sygh than to be glad/
 to wepe than to synge sooy^e
 heshall fynde the mynd of
 dethe the pryncypal salve of
 all maner of synne also prin-
 cypally we must have in ne
 mynde y^e peynful dethe of
 our sayvour y^e he suffred for
 us all/of y^e which is made men-
 cyon in y^e fyrst chapytre of
 breuys/Attendite & videte
 sicut dolor similis sicut dolor
 meus/That other salve is to la-
 bour be set y^e in this world/of y^e
 labour speketh St. Poull in the
 pyste of this day & sayth/Sic
 currite ut comprehendatis
 Renneye sooy^e y^e may have
 the game/by this rennung y^e
 shall understonde y^e he that
 renne for y^e game enfor syth
 hymself wyth all hys myght
 to renne fast and soomust every
 servant of god enforce hym to
 labour be set y^e in the degre god
 hath sette hym in & men of holy
 churche must labour in study-
 ing & prayeng & to teche y^e peo-
 ple the lawe of god. Lord is &
 rentet men must labour to kepe
 holy churche in rest & peas

and other comyn peple must
laboure to gete lyvynge to the
se other degrees & for hym
self bothe to soule and body
And for no man shold ex-
cuse hym from this labour
Cryste in the gospel yeveth
an ensample sayng thus
Primomane conducere
operarios/ An husbound
man went into his gard-
eyn or vyncyard at pry-
me & ayen at undren or
myddaye & ate even song
tyme. And he hyred peo-
ple to labour by all y^e tydes
of the day/ This is to und-
erstonde all y^e grees of y^e
worlde/ For as Job sayth
A man is borne to labour
& trayeyle in this world
as a byrd to flee/ And saynt
Bernard sayth He that wyl
not labour here in this wor-
lde/ He shall labour wyth
the fendis of helle. For y^e
is the testament of Adam
that he left to alle his
ofsprynge labour & trav-
eylle/ To this labour he ge-
veth ensample & reherseth
how god made Adam &
Eve to labour to kepe pa-

radyse/ and bad they mete of
all the frutes that was in pa-
radyse/ except one treethat
he kepe for hyr self soo as
ofte as they sawe that treeth-
ey shold thynke an hym that
made theym and know him
for theyr god/ And for they
sholden note the therof in pe-
yne of dampnacyon/ Thenne
the fende sawe theym in soo
moche Joye that they were
in and hymself in soo moche
peyne/ And woot that he had
grete envye to theym/ and
went to Eve: and asked why
they ete not of the frute of
that tree/ And she sayd god
hath forbode us that tree
in peyn of dethe/ Thenne sa-
yd the fende/ he wote ful
well that and yete the therof
ye sholde be lyke god kno-
wynge both good and ev-
yll/ And yf yewyl prove
that I say sothe/ ete the therof
and alsaye/ Then toke Eve
of the frute and gaaf ad-
am and bad hym ete the-
of and for Adam loved her
well/ and wold not writh
her/ toke an apple and ete.

And anon other with ey-
her of them sawe others sha-
pe and were ashamed.
And toke leaves of a fygge
tree and so kevered her mem-
bres. Than come our lorde
to adam & sayd Quare fecisti
hoc why hast thou done so
& he sayd Mulier quam de-
dist michi sociam The wa-
man bad me. Then he said
our lord to eve why didest
thou this Serpens decepit
me. The serpent begyled me
Then for they myght not deye
in paradys he suffre no pe-
naunce therefore he drave
hem naked out into this wa-
rld that is full of wretched
wepynge and waylynge full
sore syghynge to goo & gate
her mete with grete labour
and travaulle and deye
at the last. Than prayd A-
dam our lord wepyng he
sholde not take grete venge-
aunce upon theym but have
mercy on theym & pite for
they were begyled by envye
& malice of the fendes and
by innocensye of theymself
that they wust not what

they dyde.

Then had our lord ruth
on theym & for they were
both naked he clothed theym
in pylches & badde theym goo
laboure and travayle for their
lyvynge. And sayd to Eve In
dolor paries filios In sorrow
and woos shalt thou bere thy
children and toke adam in-
strumentes to labour with
lest theym there. By this
ye shall understond and
take ensample to labour be-
seley. For and adam & eve
had laboured besely the
fende had never overcome
theym. For the fende desireth
no more whan he wold tempt
a man but for to finde hym
ydle. And therefore know
ye well that it is a rich salve
against synne for to labour
besely. The thyrd is to chas-
tise the body discretely.
Unde Paulus. Castiga cor-
pus meum et in servitute
redigo I shall chastyse my
body and dresse it to ser-
vice of my soule for manny
flesh is so wyld & so lusty
to synne that it wylle nott

in noo waye leve hys lust to
serve god/ but yf it be chastise
sed with penaunce. For it
must be chastysed sometyme
wyth peyne. Thus did adam
& eve in ensample that all other
that shall come after hem shold
doo the same for many yeres
before her deth eyther of them
stode in water a nyghtes up
to the chyn one ferre from a
nother to suffre penaunce
tyll her fleshe was as grene
as grasse for cold. Thenne co
me y^e fende to eve also bryght
as an angell/ & sayd y^e god had
sent hym from heaven. & bad
her goo to Adam & saye to
hym/ that god bad hym le
ve his penaunce for her tres
passe was forgyve. And Eve
did soo/ but adam wylt wel
y^e it come forth from y^e fende
& not from god. He sayd to
Eve whan god drove us out
of paradise for our synne
& had compassyon on us/ for
we wepte sore on hym. and
prayd hym mekely of mer
cy he setted us here to pe
naunce to our lyves ende.
And therfore go agayne

for the more penaunce y^e we
doo y^e more shall be our me
de. And therfore go agayne
& do thy penaunce in gods
name. yet the fende come a
yeyn y^e second tyme & sayd to
Eve. god of hys grace hath ta
ken reward to your penaunce
y^e ye suffred & hath forgyve you
Then went Eve to Adam and
told hym soo. Then sayd ad
am/ I wote well y^e he y^e hath sayd
soo to the is our enemy for
our penaunce greveth more
hym than us & he wold have
us to leve off & to lese our
mede/ but dowe fourth our
penaunce to our lyves end
for god taketh none hede
to y^e begynning of a thyng but
to y^e endyng. Yet y^e fende cam
ayeyn y^e third tyme to Eve &
sayd/ goo thou to adam & say
to hym y^e he began foule &
well foule will ende for fyrst
he trespassed by innocency
& disceyte of y^e fende/ & now
he synneth by good delibera
cyon & will not doo as god
byddeth hym wherfore
your trespass is worthily
dampnacyon. Then was
Eve aserd & told adam so. Then
adam syked sore & wept & sayd to

her on aunsyde woman
 god made the of one of
 my rybbys for to helpe
 me and comfote me. and
 now betysng of the fen
 de thou arte to combre
 me apen but thynke how
 oure firste synne stanche
 in the sighte of god that
 all oure ospryng shall be
 enfecte and haue reprene
 ther of in to the world is
 ende. where for though
 we myghte do also mo
 che penaunce as all oure
 ospryng myghte doo yit
 hit were to lytell to qui
 te oure lord god for oure
 trespassse but god of his
 speciall grace a lowpthe
 a gooder wyl Than wenz
 te eue ayene to her penaū
 te as adam bad and than
 seyd adam god woll sen
 de vs the oyle of mercy
 whan tyme of mercy is.
 And so adam and eue
 dede her penaunce to her
 lyues ende and whanne
 adam had leued. ix. hun
 dred yere and. xxx. and
 had. xxx. sones. and. xxx.
 doughteris they deyde

were bothe beried to ges
 dyr Adam and Eue.

Thus ye may se well
 that adam and eue were
 full hooly or they dyed
 and thoughte one dethe
 full inwardely and labo
 red full besely and chasti
 sed her flesche full reiona
 bly and so muste we do
 that comythe of hem y
 wolle come to the ioye of
 paradysse in tokenyng be
 re of this sondays cal
 lyd the sonday in septua
 gesime a nombre of. lxx.
 The whiche nombre be
 gynneth this day and en
 dyth on estyr euyne so ho
 ly churche is mornynge
 from this day tyll Ester
 euyne than she takyth co
 fote ayen in partye of on
 alleluya with a tracte for
 hit is not yit in full mygh
 te tyll saterday in Ester
 weke the whiche is callid
 Dominica in albis.
 Than she leythe downe
 the tracte and syngithe
 doubell alleluya alleluya
 techyng all cristen men
 to labour and do penaun

a i



Act. R. supra 5

re truly tyll the saterday
that is to a mannes lyf
ys ende that is tyll the
soule go to reste yit is not
the soule in full reste tyll
the saterday in albis that
is tyll the day of dome
whan the body and the
soule shall come to gedyr
and be clothyd in albis
that is in whithe seven ty
mes whiter than the son
ne & than they shall syng
doubyll alleluya that ys
to sey lorde make vs saue
in euer lastyng blysse to
the whiche bryng vs he
that for vs all dyd on the
roode tre Amen.

Dominica .lx.

God men and
wymmen thys
day is calld the
sonday in sexagesime that
is the nombre of .lx. the
whiche nōbre hooly chir
che techith euery man &
woman to thynke howe
shorte onre lyffe is now
in our dages for somme
tyme people leyd .ix. C

pete and more and noth
thre score or fore score is
a long lyffe But yit the
grace of god and his
mercy and goodnesse is
so moche that yf we wyll
do our besynes and dilis
gence to serue god & ple
se hym he wyll geue vs
as moche ioye and blysse
in heuen as he gaffe to adā
& eue that leyd so long
but he y wyll haue that
ioye & blysse muste do iij.
thynges. One is he mus
te hate synne namely and
suffre tribulacion mekely
& do almes dede wysfully
Than for our dages be
shorte we muste the mos
te tribulacion suffre mek
ely & with pacient herte
& not growchyng & disse
comyth of speciall grace
for hit is remedye for syn
nes here in thys worlde
for penaunce or else for gre
te encreasyng to his ioye
in a nothir worlde where
for goddys apostell poul
woll that all cristen peo
ple shall take ensample of
hym for he suffred moche

tribulacion paciently that
he rehersith in the pistell
of this day And seyde
thus. In laboribus
plurimia Poule seith
I haue be in many gre-
te trauelles and oftyn
tymes in pryson sore bou-
dyn with cheynes of yren
Quinq^{us} uirgis ce-
lus. v. tymes betyn with
roddys and scourgis on
my bare body with pay-
nemes Semel lapida-
tus And ones betyn
with stones and thre ty-
mes in shippe brekyng
Nocte ac die in pro-
fundum maris fui.
And I was in the grou-
de of the see a nyght and
a day Sepe in pericu-
lia fluminum. many ty-
mes in parell of flodes.
Periculis latronu
in parell of theues and
in parell of false bretheren
that shewed trewe loue
to me and were false and
conseyled othir to doo
me disse and troubell.
In fame et siti. in
hungre and thurst And

1x
ieiunia multis. in
moche fastyng In mul-
tis uigiis. in longe
wakyng In frigore.
in colde and in many o-
thir myscheues and pa-
rell that were to longe to
tell and all he suffered
with good wyll and euer
thankyd god of his swete
sonde for well he wyste
that all these tribulaci-
onus and disse was for
synne that he hadde done
to fore And to encrease
his merite and ioye that
shulde come after where
for all cristen people that
woll plesse god what ma-
ner disse or tribulacion
that come to hem be hyt
spkenesse losse of catell or
othir goodys or dethe of
frendys take hyt patient-
ly and mekely and thyn-
kyth hyt comyth for syn-
ne that thou haste do to
fore or elles for grete en-
crease of ioye and blysse
that thou shalte haue af-
ter for hyt comyth of spe-
ciall grace ther as god vi-
sitith & comyth there as

god sendith but ther as
he sufferyth all her wylle
is no good synne that he
louythe. And ther fore
thanke god euer of hys
visitacion and beseeke hym
euer of his mercy god
knowithe oure entente. &
ther for he for geuith sone
to all that askyth mercy
with a meke herte Thus
musste a man suffre tribus
lacione patiently he mus
ste also do almesse discret
ly whiche be figured be
these .lx. dayes for .lx. is
sexe & this x. so that by .vi.
ye shall vnderstande the
viij. werkis of mercy that
comen oute of the .x. com
maundementes the why
the be these to geue mete
and drynke clothe her
bowow visite prsoners con
forte the sike blynde lame
and to berie hem that be
dede these be the .viij. wer
kis of mercy the whiche
all cristen people musste
do that woll be saued &
haue mercy of god wher
fore sexagesime be gynn
yth this day and endith

the wenesday in easterwee
ke the whiche hooly chir
che spekyth of thus We
nite benedicti pris
mei & c. Come ye my fa
dres blessed children and
take the kyngdome of he
uen that is ordeyned for
you These same wors
dys god shall sey to you
at the day of dome And
to all that hathe done als
mes dedys discretly & full
filled the werkys of merc
cy and they where of po
re and tho that be not of
pore musste do her good
wylle & that shall fullfille
the dede this musste be do
discretly and how god te
chith this day i the gospel
be ensample & seyth thus
Exiit qui seminat
seminare seme suu
A man wente to sow his
seedis & as he sowe summe
fyll by the wey & fowles
come & ete hem & summe
fyll among thornys & was
loste & summe fyll in good
erthe & brought forth an
C. fold increase to this cri
ste seyth thus hym selfe

**Ego sum via veritas
et vita.** I am the vers
ray ryght trewe lyffe and
wey to heuen. Thanne
fallyth his sede be spoyls
the wey that geuith not
his almesse for cristis sake
he discretly but for payde
pompe and vayne glor
ry of the worlde and so
lesith his mede. And that
I proue be ensample.

Narracio.

Ther was in yrlond
a wondyr riche man and
dede moche almesse in his
lyue in so moche that the
people wente he had be
a saynte. But whanne he
was dede he aperyd to on
that he loued well in his
lyue as blacke as any pye
che with an horrible stygn
he and seyd ye wene that
be a saynte but now y am
soche as thou seiste. than
seyd he where be thy al
messe dedis and he seyd
the wynde of vayne glor
ry hathe blowyn hym in a
wey for he that doth his
almesse for vayne glory of
the worlde lesith his me

de and the fendys of the
eyre destroy hit. Also he
lesith his mede that ge
ueth his almesse to soche
that knowith that bette
in dedly synne and so to
maynten hym in her syn
hys sede fallyth among
stones & werpt dawe and
so lesith his mede his se
de fallith among thornes
that geuith his good to
riche people that haue no
nede ther to and so lese
her mede. But his sede
fallith in good erthe that
geuith his almes to good
trewe people for they be
goddys erthe & that sede
shall geue an hundred fol
de encrease in euer lastyng
ioye and blysse and shall
be euer lastyng fode to
hym that dothe thus her
almesse discretly. ye mus
ste also hate synne namely
and fle hit in all that ye
may for he that hatyth
and fleith synne loued
god & god loued hym for
god hatith synne in so mo
che that he toke vengean
ce on all the worlde for
a in

synne of lethery and in
speciall for the synn agen
kynd for whan god saw
this synne regnyng in all
the worlde so unwordely
he seyd thus me forthyn
kyth that ever I made
man and seyd to noye
Fac tibi archam.
make the a shippe of pla
ned bordys as I shall
teche the and make cham
bres ther in and take of
all clene bestis the cou
pull be hem selfe and me
te and dryncke with hem
Than made Noye this
shippe as god taughte
hym square in the bot
tom and .iiij. C. cubytus
of lengthe and .l. cubytus
in brede and .xxx. cubytus
of heythe and this ship
pe was in makynge an. C.
wynter to schewe howe
mercable god is in tary
ng to loken of the peo
ple wolde a mende hem.
and how lothe he was
to do vengauce but the
people was ever lengre
the worse than be helpe
of angellis all maner byr

dis & bestes were brou
ghte to Noye and whan
all were broughte to the
shippe our lord badde
Noye and his wyffe &
his .iiij. sones go in to the
shippe by hem selfe and
Noyes wyffe and her
sonnes wyffes by hem
selfe. for the men shulde
not comyn with the wy
men so whan they were
all ynn god closed the
dore to hem with oute
forthe **Quadragesima
diebus a quadragin
ta noctibus aperti
sunt celi** Thanne hit
remyd .xl. days and .xl.
nyghtes that the water
bare the shippe higher than
any hyl be .xl. cubytus &
stode styll a. C. days and
.xl. and drowned all the
worlde bothe people and
beste saue those that we
re in the shippe. yit Jo
sephus seyd in armany
ther is an hyl and that
ys callid Barus that
was higher thanne the
water was And ther
for dyverse people haue

opinione ther was mo-
 che people saued so noye
 was in the shippe all a
 yere and then he putte
 oute a raupn for to bring
 worde for to know yf the
 water was cessyd or no
 and he come not agene
 Thanne he sente oute a
 doue and sho come agene
 and broughte a braunche
 of olyue in her bylle and
 ther by noye know well
 that the water was cesid
 in somme place Thanne
 as god bad hym Noye
 wente oute and toke the
 unclene bestys from the
 clene and brente the un-
 clene bestys in sacrifice to
 god And that plesyd
 god so well that he passe
 hem and all that come
 of hem after leue to ete
 flesche of all clene bestys
 and for to dryncke wyne
 there as be fore the flode
 the people ete & dranke
 no thynke but water for
 the erthe was so batyll in
 hit selfe to fore that the
 people nedyd none othir
 fode but soche as come of

the erthe Thus may ye
 see and understonde how
 grette vengeaunce god to
 ke on all the worlde for
 synne and now there ys
 as moche synne as euer
 ther was in those dayes
 and moche more in ma-
 ny degrees where I dre-
 de lest god wyl take ven-
 geaunce on vs And wol-
 de or thys tyme where
 not the preyers of hooly
 churche and good seyn-
 tes And in especiall by
 the preyers of oure las-
 dy and that ye shall here
 be ensample og seint Do-
 mynke as he was in his
 preyers he sawe oure
 lord ihesu criste holdyng
 thre sperys in his honde
 redy to schete hem in to
 thys worlde for vengeaun-
 ce and all for synne Tha-
 come oure lady kneleynge
 be fore oure lord and seyde
 my dere sone what wolle
 ye done. And he seyde
 my dere moder the wor-
 lde ys so full of synne of
 pryde couetyse lechery &
 othir synnes that I wolle

schete the se. iij. sperys of
vengeaunce on the people
Thanne seyde oure lady
my dere sone haue mercy
of he m and byde a whyle
for I haue somme trettis
seruauntis the which shall
preche and teche people
to turne he m from synne
And thus be prayour
of oure lady godd sparyd
to take vengeaunce But
now the worlde is so full
of synne and cursed le
uynge of false extorcione
and oppression of the po
re people that they crye
to god for socour and hel
pe wher for hit is full ly
ke that we shall be smyt
yn full sone with some
griuous vengeaunce othir
with derthe or with shar
nesse of pestilence wher
for hit is nedefull for vs
to pray besely to oure las
dy that she may pray for
vs to her dere sone oure
lord ihesu criste to spare
vs in oure dayes that we
may haue grace and mer
cy now and ever Amen
Dominica. i.

And men and
wommen this
day is called the
sonday in quinquagesime
this word quinquagesi
me is a nombre of .l. the
whiche nombre be tokes
nyth remissione and ioy
for in the olde lawe every
l. wynter all maner of pe
ple that were ouer sette
with seruite of bondage.
whan they come to that
age they were made free
in grete ioye and myrth
to hem wher for this no
bre begynneth this day
and endyth on estyr day
schewyng that all cristen
people that be oppressyd
with any tribulation or
disseise here in this world
shall be made free and ha
ue remission at the day of
dome and be made eyre
in the kyngdome of he
uene And yit in comfor
te of all cristen peple eve
ry .l. wynter the pope of
rome grauntith full remis
sion of all synnes to all
cristen peple that comith
to rome that yere And


for all that may not come thedyr to haue thys pardon The pope of heuene ihesu criste of hys speciall grace grauntyth to all cristen people full pardon of all synnes in her laste ende so that they woll kepe thre thynges here in this worlde Confession contricion and satisfaction Whooly shryfte of mouth with contricion of herte and satisfaction in dede doyng Als so he muste haue charite with out fayingng and stabyll fayth with out flatering and with out the se ther may no man haue pardon at home nor else where and ther fore he that woll be a soglede of the pope of heuene & haue clene remission he muste be contrite for his synnes and shryue hym clene and be in full purpose neuer to synne more And they that do thus godd wyll for gyfte hem all theyr synnes for a man may haue so grete

and soche contricion that hit may quenche all the paynes that euer were ordeyned for hym Take ensample by petre & for soke crist thyres with grete othys but he was after contrite and for **Et fletit amare.** And wepte full bitterly and godd that is full of mercy for gaue hym his trespass and made better cheere to hym after than he dede to fore for he sholde be in no dyspeyr and drede.

Narratio.

We fynde of a grete riche man that was so wycked in his lyue that moche people demyde hym dampned to hell so he fille sike and felde hym selfe that he shulde be dede. and he be thought him how wickedyd he had be in his leuyng and toke soche a contricion to hym and so grete sorow that he wepte nyght & day euer whā his synne come to hys mynde & so lay. vii. dayes





and. vii. nyghtes and shew
ue hym clene and toke
grette repentaunce to hym
and euer cryed god mer-
cy so that all people had
grette pite on hym & than
dyled. Than hit happid
that ther was a monke
in an abbay that dyled the
same tyme and was ma-
de by hys abbothe to co-
me aene to tell him how
that he ferde and so he
dede and seyd to the ab-
bot whan he was come.
Syr I am come to he-
pe my promysse I pray
you geue me leue to go
a gayne for I go to ioye
Thanne seyd the abbot
was ther any moo that
dyled whan thou dydest
that wente to ioye but þ
And he seyd ye for for
the on and no mo and
that was the soule of so-
che a man and tolde his
name Thanne seyd the
abbot now þ knowe well
thou arte not my monke
but somme fende is come
to tepe me for we knowe
well yf any soule be in

payne he ys one of tho.
Than seyd the monke
full vnworthy is any man
to know the preuites of
goddys dome. For that
man hadde so grette contri-
cion and repentaunce and
wepte so bitterly for hys
synnes that the watyr
of hys epen perschede
thow all his clothys to
the grounde wher for go
thou the dyr to morow &
whan thou sendyste hys
trew that I sey than leue
me And I go to euer
lastyng ioye and blysse.
Than wente the abbot
the dyr & founde that hys
was trew as the monke
hadde seyd. & there knes-
lid the abbot downe and
thankyd god and badde
all the people to be gladd
that god is so mercyfull &
that he had that knowles-
che. Here ye may se that
grette contricion that this
man hadde quenchyd the
grette payne that was or-
deyned for hym. Thus
ye may se how grette hel-
pe is to a mannyes soule

to be contrite and fory for
his synnes and to draw
a man to the more contri-
tion these .l. dayes the se-
psalme in the sauter *Mi-
serere mei deus* He
more rehersyd the se day-
es than any othir tyme
of the yere the whiche is
thus moche to sey. God
for thy grete mercy haue
mercy on me and whan
a man is fory for his syn-
nes and seyth thus with
a sorowfull herte god be-
ryth his prayour and for-
geuith hym his trespase
so that he be in full pur-
pose neuer to synne more
but to a mende hym and
be in parfeyte loue & char-
ite with oute any fay-
nyng and but he haue
charite with out faynyng
all this preualyth nought
and be this ensample.

Narratio.

There was a man that
had .v. sonnes and hadde
founde hem longe to sco-
le and coste hym moche
good So on a day he cal-
lyd his .v. sonnes be fore

hym and seyde children
I haue founde yow longe
ge to scole & haue spende
moche good up on yow
and I se no grete profi-
te ther of. wher fore but
ye woll a monge yow all
a soyle me a question I
woll do no more coste on
yow ne fynde yow no len-
ger to scole and they as-
kyd of her fader what
the question was and hit
shulde be a soyled And
he seyde I am olde & fe-
byle and may not lyeue
longe and there fore I
wolde wete of yow what
thyng wolde brynge a
mannes soule sonnest to
heuen and anone the el-
dest sonne answerde &
seyde for sothe fader pre-
chyng and techyng woll
brynge a soule sonnest to
heuen of any thyng. well
seyd quod the fader what
seiste thou to the secunde
sone And he answerde
and seyde faythe & trew-
be leue bryngeth a soule
as sone to heuen. what
seyste thou to the questis

on my thryde sone and
he seyd good prynces
and almesse dede bryn-
gith a soule sone to heuen
what seyste thou to the
mater fowrith sone and
he seyd pylgrymage go-
yng and grete penaunce
sufferyng brynghith a sou-
le sonner to heuene than
any of all the se what seys-
te thou my fpyth sone
and he seyd for sothe fa-
dir ther is anothir thyng
that brynghith a soule son-
ner to heuen than all the
se what is that seyd the
fadyr for sothe fadir seyd
be charite for what vertu
that euer a man haue and
be lache charite it waylith
not to heuen wardys for
though a man prey and
do almes dedis goo a pyl-
grymage haue full fapth
and be leue teche and p-
che faste and suffre pe-
naunce neuer so moche
crye and wyppye neuer so
lowde and be be oute of
charite god herith hym
not And here to acors-
dyth seint poule in his pi-

stel and seythe thus Si-
linguis hominis lo-
quar etc. Though I
were so eloquent as any
man or any angell. Et
si habuero propheti-
am et omne scien-
tiam And though I
had all the conyng in the
worlde and knowe the
propheci and the prui-
te of god Omnem fi-
dem ut montes tras-
feram And though
I hadde so moche fapth
that I myghte mene hyl-
les. Et si distribu-
ero in cibos pauperum
And though I delyd
all my good to pore peo-
ple for goddis sake Cor-
pus meum ut ardeam
And my body to bren-
ne in hote fyre. Carita-
tem autem non ha-
beam nichil michi
prodest. If I haue not
charite all this prefeith
not to heuene wardys
wherefore hit is nede-
full and moste necessa-
ry to every creatis soule
that woll be saued to ha-

he charite but though he a
man seyth that he loueth
god and loueth not his
eugn cristen he is discey-
ued. For he that loued
god loueth his negh-
bour in good entente.

Thus muste a man ha-
ue full charite that wyl-
be saued. *Caritas co-
operit multitudinē
peccatorum.* For cha-
rite couereth the multi-
tudo of synnes. For he
that dyeth in dedely syn-
ne and oute of charite
shall be dampned. And
therfor of all vertues cha-
rite ys moste vertuous &
moste necessary to a man-
nes soule. yit we muste
haue a stable feyth with-
oute flaterynge and to
beleue saddely as hooly
churche techith. and to
beleue feythfully in the
fadir sone and hooly gos-
te. the fadir full god the
sone full god & the hooly
goste full and these thre
persones be but one god
that made all thyng of
noughte. Thys saythe

was firste shewde in the
hooly patryarche in the
vale of mambre there he
saw the thre sayre men co-
mynge toward hym but
he worshipped but one
peupnge ensample to all
cristen people to se in spi-
rite the fadir the sone and
the hooly goste thre pers-
sones in one godhede and
worshipped hem as on
god. Also ye muste bele-
ue in the carnacion of ou-
re lord ihesu criste that
oure lady conceyued in
the hooly goste with ou-
terwemme of her body in
flesche and blode as one
of vs and verry god &
man and was dede and
beried. *Tercia die re-
surrexit a mortuis*
And one the thryde day
he rose from dethe to lyffe.
Ascendit ad celos.
And steyde vp to heuen
on hooly thoursday. *An-
te venturus est iu-
dicare vivos & mor-
tuos* and shall come a-
yne at the day of dome
and deme the quicke and

the dede Thys ys figur
yd by isaac the sone of
abraham that he gete one
his wyffe Sara thourgh
the hooly goste whanne
they bothe were passyng
age to byngge forth. for
god seide to abraham y
he shulde haue frute as
grette in multitude as there
were sterres in the firma
ment Than whan this
childe was borne he was
callyd isaac And whan
he was .xxv. wynter of
age god seide to abraham
in this wyse. Take thy
sone isaac and go to so
che an hyll as he shewedy
to hym and offre hym
in sacrifice that was to sle
hym as the maner was
sume tyme. Than abra
ham had be best of god
to haue grette issen and
thoughe he louedy his so
ne neuer so moche yet he
toke hym anone with ou
te grocchyng and wente
to the hyll and made his
sone isaac to bere wode
to brenne hym selfe with
And whan they come

to the hyll topp abraham
made an auter of wode &
sette hit on fyre and than
he toke his sone isaac and
wolde haue slayne hym &
offered to god. Than
anone spake an angell to
abraham and bade hym
leue of and take the shes
pe that stode ther by and
offer hym in stede of thy
sone isaac. We abraham
ye may vnderstonde the
fadyr of heuen and be isa
ac his sone ihesu criste y
spared for no loue that
he hadde to hym but suf
fered the iewis to ley wo
de vpon his backe that
was the crosse y he shulde
be done on hym selfe and
ladde hym to the hyll of
caluary and there dede
hym vpon the Auter of
wode that was the crosse
that was made of foure
diuerse maner of wode
that was Tyde Tipir
Olyue and Palme and
ther on he dyed for all mā
kynde Thus may criste
well be callyd isaac that
is vnderstonde laughter

for many a soule he broug
ghte oute of hell laugng
that wente the thyr fore
wepyng. Than lyke as
thys was a figure of cris
tys passion longe or he
was borne ryght so thys
day crist hym selfe in the
gospell seyde thus to his
disciples that he shuld be
betrayed. *Tradetur
enim gentibus et il
ludetur et flagella
bitur et conspuetur
et postquam flagel
lauerunt eum et die
tercia resurget.*

And how he shulde be
takyn and betyn with
scourges spytte vpon &
after his scourging done
vpon the crosse and so sle
hym and the thride day
shall ryse agen to lyfe and
for they shulde haue the
better beleue ther to and
to his wordys anone to
fore hem he made a blyn
de man to see that cryed
and seyde. *Thesu fili
david miserere mei
Thesu the sonne of da
uid haue mercy of me.*

Thanne seyde our lord
to hym what woldeste
thou that I shulde doo
to the and he seyde *Do
mine ut videam lord
peue me sight.* Thanne
seyde our lord the seythe
hathe saued the And
a none he had his sight
and he thankyd god So
muste euery criston man
that wyl haue perdone
of god he mote haue con
tricion full of herte with
shriste of mouthe and sa
tisfaction in dede beyng
in hole charite with oute
faynyng and in stable
seythe with out flateryn
And to steepe yow more
to the seythe I tell yow
thys ensample.

Narratio.

There was a bisshop
in englonde that hyghte
croste hede and was bis
shoppe of lyncoll & was
holdyn the grettyst clers
he in englonde or in the
worlde and whan he lay
in his dethe bedde there
come to hym a grete mul
titude of fendes and di

sputed with hym of the
seythe in so moche that
they hadde nyghe turned
hym oute of the beleue &
putte in to dyspayre.

Thanne was our lady
redy and seyde to hym
my seruaunt be leyste
thou not in hooly churche
as it techith And anon
he cryede and seyde yis
gracious lady I be leue
as hooly churche techith
me. and anon the fendis
wente her wey and gaf
up the goste to euer las-
tyng blysse to the whis
che god bringe us all
Amen.

*Dominica prima
quadagesime.*

God men and
wymmen this
day is callid in
hooly churche the firste
sonday in quadagesime
a nombre of .xl. for from
this day till esyer day be
.xl. dayes and for be cau-
se that every man syns
nyth more or lesse for to

make satisfaccion for our
trespas all cristen people
be bounde be the lawe of
god and hooly churche
to faste the .xl. dayes sa-
ue tho that the lawe dis-
pensith with for reſonas-
ble cause Children that
be with in age wymmen
that be with chylde. olde
people that be myght le-
se to faste laborynge peo-
ple as pylgryms and
spke peple those the lawe
dispensith with upon her
conscience. Than for the
cause that sonday is noo
day of penaunce there for
ye shall be gyne your fa-
ste one eschewednyday
that day ye moste come
to hooly churche and ta-
ke aschys of the prestes
handes and thanke one
the wordes well that be
seyth oner your hedys.
*Memeto hō quod
cinis es et in cinis
rem reuertaris.* has
ue mynde man of aschys
that thou arte come and
to aschys thou shalt tour-
ne agene Than be there

Diverse shylles why ye
shall faste these xl. dayes
on is as the gospel tel-
lyth this day thus. *Quia
etiam est Ihesus in
desertum tempta-
retur a diabolo* how
the hooly goste bade oure
lorde crist jhesu go in to
deserte to wyne iherusa-
lem and iherico to be te-
pted of the fende & was
there xl. dayes fastyng &
xl. nyghtis for poure sake
shewyng to all cristen
people the vertu and the
mede that comythe of fa-
styng the whiche be ex-
pressed in the preface of
the masse that is seyd in
hooly churche the xl. day-
es that is thus. *Qui
corporalis ieiunio vi-
ria comprimit men-
tem eleuat virtu-
tem largitur* That
hooly fastyng thrusteth
downe vices and listeth
vp thowthe of man to vi-
tuous and to largenesse
of all goodnesse and ge-
tith grette made in heuen
that shall laste ever and

8
gette grace here in erth for
as clerkes telle the spe-
tell of a fastyng mā shall
sle an addyr bodely than
moche more it sleithe the
myghte of the olde addir
that is the fende of helle
that come to eue in para-
dyse in lykenesse of an ad-
dyr and temptid her to
glotony veyne glory and
couetyse ryght so the fen-
de come to criste in likes-
nesse of a mā lest he had
be knowyn and temptid
criste and as the gospel
seythe *Quia ieiunat
et quadraginta di-
ebus et quadragin-
ta noctibus postea
exiit* whanne criste
hadde fastyd xl. dayes &
xl. nyghtis than he kyn-
de of manhode he hunge-
red. Than come the fen-
de to hym and schewde
hym stones and seyde.
*Sic filius dei et dic-
it lapides isti panes
fiant.* yf thou be god
dis sone of heuen make
these stones brede for ry-
ght as eue was rebesched
b i

whan she saw the aspyll
be temptacion of the fen
de to ete there of. The sa
me wyse he wente to has
te made crist to ete of the
brede. For glotony is not
only in mannes mete but
in the foule luste and ap
petite of a man. Than
seyde crist anone to him
*Non in solo pane vi
uit homo sed de om
ni verbo quod proce
dit de ore dei. Non le
uiphe not only by brede
but by every worde that
comyth from the mow
the of god. Than the fen
de toke hym & sette hym
vpon the hight pynacle
of the temple & seyde yf
thou be gods sone bryn
ge the selfe downe with
oute manes helpe or har
me that I may knowe
the for goddes sone than
seyde oure lord. *Non
temptabis dominum
deum tuum. Thou
shalt not tempte thy lord
god. yit he come a pene
tye thre yode tyme. Et
sumpsit cum diabo**

*lra in montem ex
cellum et ostendit
ei omnia regna mu
di. He toke hym and
sette hym one an hight
pyll and shewde hym all
the kyngdomes and ry
chesse of the worlde and
seyde thus to hym. *Hec
omnia tibi dabo si
cadens adoraueris
me. All this I shall ge
ue the yf thou wolte fall
downe and worshippe
me. Thanne seyde oure
lord god vnto hym. *Wade sathanas scri
ptum est enim domi
num deum tuum a
doras et illi soli
seruies. So sathanas
hit is wretton thou shalte
worshippe thy lord god
and only hym serue tha
be leste hym and wente
his wey. *Angeli acces
serunt ad ihesum &
ministrabant ei.
Thanne angelis come &
brought hym fode for the
fende is moste besy the se
pl. dayes to fepre people****

7
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2

Das obige geschickte warf auch nur

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and chaundidz bothe hy
de andz hew. Thanne
stynketh his brette andz
his lypys wexit blacke
his face pale andz his ey-
en yelowie his tonge eu-
gleymedz andz his nose
blacke his tothe fallyn a-
wey his flesche wederith
andz tournythe to erthe.
Andz thanne at the laste
with grete sighyngz ye
with vp the goste andz
thanne lythe there as er-
the andz putte in to the
erthe. *Cito obliuiscere*
ris. Andz so shall be se-
ne for gotyn. There for
take this sadly in your
mynde andz. I hope ye
shall putte away pryde.
Thanne a yense couetyse
ye muste haue. *Abste-*
naunce that ys for to sey
ye muste absteyne your
selfe from wordely coue-
tyse andz vanytees andz
they that haue be harde
in hepyngz of goodys.
andz ever haue gaderithe
to gedre to andz faste ha-
ue in hepe. But n. to shul-
de ye be as redy to paye

andz contente that ye be
in dette vn to bothe to
godz andz to the worlde.
And also to restore agen
that he hath takyn wrog-
fully. andz yene to pore
people mete andz drynke
andz clothyng andz othir
thynges suche as is nede-
full andz to hem. Andz
the fete that haue all this
this yere gone besely to
gete goodys of the world
now muste ye be as so be-
se to go and yene the po-
re people to theym that
haue nede as we haue in
the gospel. *Dare et da-*
bitur vobis. yene ye
andz godz wyll yene you
for the hondys that woll
not geue none. *Almesse*
the ye be full vnworthy to
be acceptable vn to godz.
Also ye muste go full
besely vn to goddys ser-
uice andz in pilgrymages
goynge andz to all ma-
ner goodz dedys of *Al-*
messe andz he that hathe
be besy to gedre goodz
n. to shulde be spare from
his chone m. to the for to

yene the pore nedys that
 is goddys people for that
 plesith god moche and
 gretely helpyth the soule
Elemosina a morte
 liberat Almesse dely-
 uerith the soule from deth
Sicut aqua extinguit
 ignem ita elemosina
 extinguit peccatum For ryghte as
 water quenchith fyre ryght
 so almesse dede quen-
 chith synne where for the
 prophete seythe thus
Date et dabitur vobis
 hic puer peccator et goddys wyll
 geue you **D**imitte et
 dimittemini For geue
 and goddys wyll for geue
 you But now all ys
 lityll y nough to fede
 youre bodys that no-
 thyng y may geue to
 pore bodys for goddys
 sake


Narracio.

we rede that there was
 a worthy knyght and ry-
 che man of goodys and
 a myghty man of his ho-
 des but he cherisshyd mo-

che his body with delica-
 te metys and deyntys
 but at the laste he dyed
 and was berped in a to-
 be of stone than hadde he
 a sone that was a worthy
 man and vsid every day
 in custome to seyn depro-
 fundis for his fadres sou-
 le be his tombe so one a
 day he made a grette feste
 to all the worthy astatys
 in the countrey a boute
 hym whan they shuld we-
 sche and go to mete this
 man he thoughte hym
 how he hadde not seyd
 Deprofundis and prey-
 de the peple to a byde till
 he hadde seyd his deuor-
 cions and they seyd they
 wolde go with hym and
 dede so **T**hanne there fill
 soche a luste in this man-
 nes herte that he muste
 nedys see his fadres tom-
 be openyd or else hym
 thoughte he shulde dye.
 And so made the peo-
 ple to opyn the tobe tha-
 none was he ware of a
 grette blacke tode also bla-
 che as any pyeche with
 b in

even berynyng like fyre
that had be clyppyd his
fadres herte with her fou
le clowys & gnewe faste
there one. Thanne seyde
this man O fadyr moch
good mete and drynche
hath go dowyne that thro
the & now thou arte stra
gelyd with a foule hell
hounde and horrible fou
le beste. And a none he
lat goo close the tombe a
yene and so yede to mete
And whan he had ser
ued all the people prue
ly he wente forth & left
child and lordshippe and
all his goodys & wente to
Iherusale & leyd there a
mōg beggeris with othir
pore people in grette po
uerte all his lyffe and so
dyde whan god wolde &
wete to euer lastyng ioye
as I hope to the which
ioye god bryng vs all to
Amen.

*Quinta feria qua
dragelime*

 Godd men and
wymmen this is
the secounde son

day in clene lente wher
for like as ye haue all this
yere made yow honeste in
good a ray to your body
Now shulde ye be as so
ne best to make yow a cle
ne soule wher for this ty
me of lente is ordeyned
to clense your concience
from all maner ruste and
filthe of synne so that ye
may on Estyr day with
clene cōcience receyue the
body of our lord ihesu
criste wher fore seint pou
le in the ystall of thys
day seythe thus. *Hec ē
voluntas dei.* Thys
is goddys wyll that ye
shulde be best and booly
to kepe your bodys in
clennesse for to plesse god
moch & to prey to hym
to make his vessell clene
a yense the comyng of ou
re lord ihesu crist. than
shall ye vnderstonde that
this vessell is mannes cō
cience and that is a good
vessell y kepith all good
thyngis that is putte ther
in till the day of dome.
for at that day of dome

11
every manes vessel shall
be openyd and the world
shall see what a man hath
kepte there in be it better
or worse fayre or foule.
Than be that bryngithe
a clene vessel be fore the
highe iuge shall be well a
lowed. Thanne how a
man shall kepe his vessel
clene hooly churche tech
ith by a ensample of an
hooly batriarke Jacob
that is redde & songe of
all this woike Jacob had
a fadyr that was callid
Isaac and his modyr
rebecca And she had ii.
children at on birthe and
that was firste borne hys
ghyde esau and that othir
Jacob But for the sto-
ry is long we shall take
at this tyme that is mo-
ste nedefull and leue that
othir Thanne had god
geue his patriarke Isaac
soch grace that what bles-
syng he gaue his blessid
children they shulde haue
it Than for Isaac was
olde and blynde and ny-
ghe his dethe he seyde to

his sonne Esau *Quer*
michi de venatione
tua Go and hunte and
gete me somme mete that
I myghte ete of *Bene-*
dica tibi pzinqua
moziar That I may
geue the my blessing or
I dye But whan Esau
was gone Jacob that you-
ger be techyng of his mo-
dyr gate his fadres bles-
syng and his fadyr seyde
to hym *Esto dñs tra-*
ctum tuorū Be thou
lorde of all thy brethren
And so made hym his
Eyre and blessid all that
blessid hym. Than whā
Esau was come home
and wyste thys he ha-
tid Jacob his brothyr
and thoughte to sle him
Thanne Jacob be coun-
sell of his modyr wente
oute of the countrey vn-
to an vncle that he hadde
that highte laban. And
as he wente be the wey in
a countre of wyld peple
leupng he durste not lē-
ge with hem a byde but
lay all a nyght in the felde
b iii

by the wey and leyd a
stone vnder his hede and
slepte *Diditq; in sup
nis scalam stantē
super terram* And
in this slepe hym thou
ght he sawe a ladder that
stode on the erthe and la
scyd vp to heuē and god
ioyned to the ladder *An
gelos nupque dei a
scendentes et descē
dentes* And angeles
of godz goynge vp and
downe. Thanne god spa
ke to hym and seyd I
am god of abraham and
isaac and I woll geue
the this lond and be thy
heper in thy wey. Than
woke iacob and seyd.
*Uere dñs est in lo
ca isto et ego nescie
bam* For sothe god is
this place and I wiste
not And so wente forth
to his vncle & was with
hym xx. wynter and mo
re his seruant and wed
did his ij. doughteris
that one highte rachel &
that othir lea And whā
he had de be there so long

he desyrd home ayene in
to his owne countre and
toke with hym his wyffe
and his children and all
his catell and wente forth
Thanne come there to
hym multitude of anges
les to helpe hym. Than
whā iacob come to a ford
he made all his meyny to
go be fore with his Ca
tell and hym selfe bode
be hynde in his pypours
and as he preyde there
come an an gell to him
in likenesse of a man and
wraстelid with hym all
the nyght till on the mo
row and toke hym by
the grete fenowe of his
thyghe and made hym
to halte euer after. Thā
seyd the angell to iacob
what is thy name he seid
iacob. May seyd he thou
shalte no lenger highte ia
cob but israhel shall be
thy name. and blessed
hym and lefte hym the
re haltynge and thus he
wente home to his owne
countre with grete pro
specite. This story is

dedde in holy churche in
 this ensample to all good
 seruantis that desirith to
 gete the blessing of the fa
 der of heuen and to ha
 ue heritage that is there
 he muste firste be iacob
 and after israhel. For
 iacob is to understonde
 a wasteler and israhel a
 man that seghte god for
 he that wyl see god he
 muste wastell here in er
 the with the bad angel
 that is the fende & with
 his owne flesche as thus
 iohanne he hadde done a
 grette horrible synne than
 the fende putteth to him
 a grette shame in herte so
 that he dare not tell hit
 oute. Thanne muste he
 wastell with the fende
 and the flesche and ouer
 come and tell oute his
 synne openly with all the
 circumstance of his syn
 Thanne wyl his flesch
 be a ferde and a shamed
 there of but than he mu
 ste wastell with his fles
 che strongely and make
 hit to tell his synnes &

to do penance after the
 counsell of his goostely
 fader taking the ensam
 pell of the woman of ser
 countrey that come to
 criste as the gospel seith
Ecce mulier cana
nea a finibus illa
egressa clamauit di
rena Now the woman
 of cananee come to crist
 to gete hele for her dou
 ghter that was trobled
 with a fende And seyd
Abel fili dauid mi
serere mei ihesu the
 sone of dauid haue mer
 cy on me Thanne oure
 lord answered *Non est*
hominum sumere pa
nem filium a da
re canibus Hit is not
 good to take brede of chil
 dren and geue hit hun
 dres *Mam et catelli*
ebent de mensa dñi
rum suorum pis lord
 for why whelkes eten of
 the comyns that fallyn
 from her lordys borde.
 Thanne seyd oure lord
Mulier magna est

Fides tua fiat tibi.
sicut via. O woman
thou haste a grete feythe
where for as thou wolte
thy doughter be saued &
so was her doughter ho-
le. This womā and her
doughter be tokenyng the a
man that his concience
trauelyng the with a feude
of dedely synne that may
not be holpen but he go
to god and there shryve
ne hym to the priste spa-
ryng for no rebuke nor
shame ne for drede but me-
kely suffer all that the co-
fessor seyth to hym and
take his penaunce meke-
ly with a contrite herte &
do hit with good deuo-
tion and so he shall be de-
liuered of the fende that
hathe trouelyd his con-
cience. For a man that
hathe done an horribell
synne and shall be saued
he shall neuer haue reste
in his concience till he be
shryuen ther of for right
as an hounde gnawith a
bone that is harde right
so his synne gnawith his

conscience shetynge be ex-
perience how houndes
of hell shall gnawe hye
soule euer more with ou-
te reste that dyeth weting-
ly in dedely synne that he
myght haue be shryue of
and wolde not. Ensam-
ple of a woman.

Narratio

There was a woman
that had done an hor-
rible synne and wold say
ne haue be shryuen ther
of and durste not. Thā
come oure lord to her
bodely and seyd my dou-
ghter why shryuest thou
the not of thy synne lord
p may not for shame.

Thanne seyde oure lord
take me thyn honde and
putte her honde in to his
syde euen to his herte &
seyde woman what felise
thow and she quakyd
for feir and seyde lord p
fele thyne herte. thanne
seyde oure lord be thou
no more a shamed to
shewe me thyn herte thā
p to lete the fele myne
than this woman wse &

with light sathe her hon-
de all blodg and wold ha-
ue waschyd hit of but it
wold not till on the mo-
row that she was shreenen
and than was her hon-
de clene as hit was be fo-
re and she clene of all her
synnes and thus she was
made clene bothe body &
soule.

Quarta terrigena
Dragelime

O God men and
women this is
the thirde son-
day in clene lenton wher
fore we rede in the gospell
of this day. and seyth
thus *Ecce Ihesus ci-
riens demonium* How
our lord caste oute a fen-
de of a dome man. and
whanne the fend was ou-
te *Latras ē mutus*
Thanne the dome man
spake be this dome man
ye shall understonde alle
tho that haue no myght
to shryue hem with her
tonges to tell her synnes
but tary as long as they
may for there is moche

peple and hit toher not
for shame of the worlde
in lenton nor oute lenton
wold neuer come to shryf-
te and that makyth the
fende for he is in that mā-
or woman toherthyr hit
be that is so disposyd.
There for ye that be bes-
hynde come and shryue
yow and make yow cle-
ne and haue this dome
man oute of yowre myn-
de and caste a wey the
fende but there be many
that by the not yet shryue
what shall I doo there
wolle they sey they can
not shryue hem they wo-
te not where of. But I
may sey to yow of many
an euyl woode and ma-
ny an euyl thoughte and
many a cursed dede ma-
ny grette othys many an
euyl woode that ye haue
spoke I wote ye can not
tell all for ye haue ben so
longe fro confession But
I sey to yow that vn-
knowynghesse shall not
excuse yow at the day of
dome for as sone as ye ha

ne offendyd god in his
ny trespassis that hurtith
the soule anone ye shulde
make yow clene & wyll
it neuer in yowre mynde
but ye wolle not come till
hit be for gotyn And so
yit whā ye come to shryf
te ye be dome for the fen
de is withyn yow for ye
wene many tymes that
hit be no synne to speke
an ydyl worde to make
the people to laughe nor
to swere a grette othe it
dothe no harme but seint
poule in his pistell for be
dith euery man to speke
any ydyl wordis & seithe
thus. **Dico autem vo**
bia quod omne ver
bum ociosum quod
locuti fuerint om
nes reddent ratio
nes in die iudicii
For sothe. I sey to yow
that ye shall geue a reken
nyng for euery ydyl wor
de that ye speke and non
shall passe on punyschid
at the day of dome. And
ther for late all ydyl wo
dis be harlatry and ry

batydry And if ye so do
that is worshippe to god
and profyte to the spe
ker for there as harlatry
is moche spokyn it is mo
che in mynde For the to
ge shewde the habundaū
ce of the herte so firste in
thoughte after in his spe
kyng hit causith moche
people to fall in synne of
dede doyng. **Unus mil**
qz temptatur con a
cupiscencia. Furste
euery man is temtid to
synne be luste of thought
there one. **Concupiscē**
cia generat peccm.
And the luste gaderith
synne. **Peccatum cū**
consummatum fue
rit generat mortē.
And whanne the synne
is done hit causith dam
pnacione euer lastyng
de the that is in spekyng
rebatydry and harlatry
for the luste that a man
hathe in spekyng is gre
te synne.

Narratio.

we fynde of an abbas
that was a clene woman.

14
as for any dede of synne
but she had grete luste to
speke there of So whan
she was dede and beried
in the churche the nyght
after come fendys and
toke up the body and all
to bete hit with brennyng
scourges fro the nauyll
upwarde that it was as
blacke as any piche But
fro nauyll downward it
shone as bryghte as any
sonne & the fendes myght
do it no harme and euer
as the fendes bete her she
cryed pitously that ij.
of her susters that were
sextens were sene a ferde
there of but eyther com
fortid othir so that they
went nere till they wist
how it was Than spa
ke the sperite to her suste
ren and seyde ye knowe
well that I was a clene
meyden as for any dede.
but I hadde grete luste
to speke of synn that par
tye hadde grete payne as
ye may se wher for I prey
you susteren prey for me
for by youre prayours

may be holpen. and be
ware by me in tyme co
mynge here by ye may se
what payn it is to spe
ke idyll wordis and har
latty speche. Where for
this same pistell seythe
thus **Abstinete uos a fornicatione.** Ab
stepne you from fornic
tion and all synnes and
walkithe with criste in lo
ue and pees as criste dede
that suffered for vs ma
ny scornes rebukes and
dispytes and all he toke
mekely patiently and in
charite geuynge ensam
ple to all cristen people
to do the same. but he that
woll leue in rest and pees
shall haue grete persecu
cion of euill people but
and he suffer hit meke
ly he is a martyr he fore
god and in confermyng
of this holy chirche ma
kythe mynde and mens
cion as thus.

We rede of an holy mā
that was callid Joseph
that suffered grete perse
cucion but he suffered hit

muchelp ther for god brow-
ghte hym to grete wor-
shipp and prosperite. &
how ye shall here but for
this story is longe there
for we shall take that ye
moste nedefull at this ty-
me. This Joseph had
a fadir that highte jacob
and had xij. sones bro-
theren to joseph but his
fadir louid him most spe-
cially of all that othir &
there for his bretheren ha-
tid hym the more And
in especiall for a dreame y-
he dremyd where by they
supposid all that he shul-
de be lord of hem all. &
all they shulde doo hym
worshipp and anon they
toke her counsell to ge-
dyr and seyde Venite
itaqz occidamus il-
lum Lete us go ther for
and sle hym but yit they
darste not for drede of
god and anon Vendi-
derunt eum in egi-
pto they solde him in to
egypte to a man for. xxx.
pennys as god was sol-
de and there for god was

with hym So a mā that
was steward to the kyng
bought hym that hight
pōtifer but the fende had
gret enuye to Joseph &
temptid the lady sore on
him. Post multos
itaque dies inierit
domina oculos in io-
seph et ait veni dor-
mi mecum So on a
day the lady lokid on io-
seph and toke him by the
mantill and seide come
and slepe with me and
as sone as Joseph vnder-
stode her menyng anon
he yode and flete his wey
and left his mantill ther
Than this woman cry-
de and tolde her husbon-
de how Joseph wolde
haue leyne by her and for
he shulde not sey nay she
kept his mantill. There-
for the lord made to ca-
ste joseph in prison ther
as pharao had put his
boteler and his baker &
as they fell a slepe they
dremed the whiche dre-
mes they tolde Joseph
& he seide that the kyng

wolde restore his boteler
 to his office agene within
 thre dayes and the Ba-
 ker shuld be hanged with
 in thre dayes and as he
 seyde hit was than hap-
 pyd so that the kyng dre-
 med hym selfe but there
 coude no man tell what
 shulde fall there of but be
 counsell of the boteler the
 kyng sent after Joseph
 And whan the kyng
 had tolde hym his dre-
 me Joseph seyde that god
 hade sente hym a fayre
 warnyng to puruey him
 to fore that shulde come
 after And he seyde ther
 shulde come viij. plente-
 uous yeris of corne and
 of all maner frutes and
 vitayles and after he m-
 shulde come viij. yeris in
 the whiche people shul-
 de spende all that was go-
 tyn to fore. Thanne the
 kyng seyde I know no
 man that coude puruey
 so well for soche a thyng
 as thou coudest wherfor
 I make the grettist vn-
 der me of all my freame

And I shall do to the as
 to me at thy comaunde a-
 ment Thanne anone io-
 seph lete make the gre-
 test barnes that euer was
 seyne and gaderid corne
 faste viij. yeris And for
 ne after come viij. yeris
 that all thynges was scar-
 che and dre. Than jas-
 cob Joseph fadyr herde
 that there was come to
 selle in egipte. And he
 sente the thir his x. sones
 for to beyn come & whan
 they come the thir & saw
 Joseph all fill downe on
 her knees and did hym
 worshippe like as his dre-
 me was for they knowe
 not hym but wente that
 he had be lord of the cou-
 tre. But he knowe hem
 well y now. Thanne he
 spak to hem in lateyne.
 Surge And seyde they
 where spyes that where
 come to knowe of the lon-
 de. and they seyde nay
 they were all brethren
 and all oue mannes so-
 nes and a nothir brother
 they hadde that was atte-

home with her fader &
ther was a nother and
they woste not where y
he were a lyue or no and
that they mente by Jos
seph and for to proue the
trowthe he made to bynd
de on of hem that highte
Symeon and seyde that
he shuld a byde with him
till they hade sette hym
at home. and so lette fill
her sackys with corne &
preuely putte her money
in to her sackys vnto
tyng to hem. And so
whan they come home
to her fader and put ou
te her corne ther they fo
de her money and they
tolde her fader but than
was he fory for Symeon
his sone that was leste
be bynde in pryson And
more ouer for that he mu
ste nedys sende fore hym
whiche he loued moste
and that was beniamin
Joseph hole brothir for
these othir where but hal
fe bretheren to Joseph
But whan iacob sayld
come he muste nedys sen

de for more and he sente
for the Beniamin And
whan Joseph sawe his
brothir beniamin he my
ghte not for bere weping
and anon deliuerid him
his brothir Symeon and
sette hem all to mete &
fillyd her sackys with
corne and preuely put
the cuppe that they dran
ke of in beniamyns sacke
and he bad hem go her
wey But anone after io
seph sente after hem and
seyde they where to bla
me whyle they hadde so
good chere to bere a wey
the cuppe that they dran
ke of Thanne they were
beuy and sadde and seyde
hit was not so and he ran
sakyd hem by and by
and than they fonde hit
in Beniamyns sacke tha
come they a yene to jo
seph sore wepyng and
whanne Joseph sawe hem
all wepe and his owne
brothir Beniamin ma
de moste sorow for it was
founde with Thanne jo
seph badde hem all be of

Goodz chere for I am io
seph youre brother and
be no thyng a drede for
god hath sente you he-
dyr for youre profite and
a none sente after his fa-
zir and so dwelled all to-
gedir a grette while in that
londe with moch prospe-
rite This story is rad-
de this weke in hooly chir-
che for goddys children
shulde take ensample of
olde fadres to suffer tris-
bulacion and persecucio-
on mekely in paryte cha-
rite for goddys sake as he
suffered for vs. for who
that growith a pense tris-
bulacion and persecucio-
on that god sendith mu-
steshyue hym and take
his penaunce. for ther is
summe people wyll sey
why dothe god thus by
me what haue I trespas-
sid a gayne him tho be in
grette payrell for her paci-
fice for truly wordys may
lette moche grace.

Narracio.

we fynde in miracles
de wyf of de the virgine

that a man come to her
on a nyghte vppon ij. c.
thys full of many maner
sikenesse. And so be the
helpe of god and thys
hooly virgyn thys man
was hole and so wente
where he wolde hole all
day in the abbey and thas
kynde highly god and this
hooly virgyn of his hele
So at nyghte he went to
his bedde in good hele and
on the morow his sike-
nesse toke a yene sarrur
than hit dede be fore and
so lay cryyng that hit
was grete pite to here

Thanne come a monke
to hym and asked hym
what he hade done that
his sikenesse was come a
yene & he seyde no thyng.
Thann seyde the monke
were thow strengh sette
thow were hole and he
seyde nay I hadde no ne
de for I stale nethyr ope
nor come nor did no gre
uous synne than the mō
he thoughte though a mā
do no dedly synne he may
do so many vemall that

they may make a dedely
synne for right as a man
may with many smale coz
nyng charge a stronge hor
se so may he lete his soule
with so many smale syn
nes that he may fall in to
the pitte of hell. Thanne
a none this man went to
a priste & shrowe so was
hole bothe in body & sou
le euer after he confessi
on & prayours of thys
hooly virgyne Amen

*Omnia in quarta qua
dragesima*

O God men and
wym men this is
the fourthe son
day in lenton the which
hooly chirche maketh
mencion of an hooly pro
phete that was callid mo
yse the which was a figu
re of oure lord ihesu cris
te many yeris oz oure
lord was borne. Thā as
we rede in hooly churche
as moyses was in the de
serte of synay god spake
to hym & seyd *Vidi af
flictōē populi mei
qui est in egipto cla*

*mōrem eius antiqui
tātis.* Pharaō the kyng of
egipte oppresseth so the
peple of israhel with bō
dage & vnreasonable wer
kes & they for woo cryde
to me for socour & helpe
wher for go thou thether
& bryng hem oute of her
bondage and. I shall be
with the then bryng hem
& offer hem to me y woll
bryng hem in to a londe
of plenteuousnes of all
goodys. So whā he had
taught moyses how he
shulde do moyses wente
thedyr & gederid all the
olde peple to gedir that
know the prophecy how
they shulde be ladde oute
of that londe & seyd to
hem as god had him thā
were they full glad & wen
te with hym olde & yong
till they come to the red
see & god was euer before
hem in the day in a pilar
as a cloude to refresche
hem from the heets of the
sonne & in the nyght in a
pilar fyr to lighte fro
harme of venym bestis.



But whan that pharao
herde that moyses had
forthe this people he tooke
li. iij. C. chariotis of his
owne and iij. C. of the
londe and lx. M. hors
men and iij. C. M. fote
men and wente after

And whan moyses saw
this peple come he pray
de to god for helpe and
god him selfe smoght the
see with his perde. Et
percussit mari ru
bz And whan he had
smetyn the see he hadde
wey for hym and his peo
ple the see clefe a ij. par
tes so that the water sto
de still on euery syde as
an hylle the grounde was
drye sonde. Than moy
ses yede forthe and all
the people after hym

Than wende pharao to
haue passyd also and fol
yd after with all his oste
but whan he hadde his
oste with in the se the wa
ter wente to gedre and
drowned hym and all his
oste and whan moyses
saw that he and his peo

ple were thus peryschyd
he thankyd god and was
there vij. dayes after and
euery day they yede to the
see thankynge god of her
passage makynge grete me
lody that oure lord hade
do so to hem. And yit
mynde here of all Estyr
weke we make solempne
procession to the fonte þ
is the reed see Thanne
wente moyses forth with
his people in to deserte
till he come to the hyl
of Synay and there he
lefte the people be nethe
**Stabat moisa su
per montem** and mo
yses stode vp on the hyl
there as god was And
there he was fourthy day
es and fourthy nyghtis
with oute mete or drynke
Thanne god gaf
hym ij. tabelle of ston
in the whiche god wrote
with his owne synhe
ris the x. commaunde
mentis and toke the ym
moyses and bad hym te
che hem so hys people
And whanne moyses
(c. 11)

come downe to the peo-
ple his face was all bry-
ghte as the sonne and hys
spyris stondyng on his
hede like hyr hornes so that
the people myghte not
speke with hym for clere-
nesse **Abcondit moi-
se faciem suam.**

Thanne moyses hydde
his face with a kerchoffe

Thanne in that on lesse
were wroten the thre com-
maundementis that lan-
gith to god. and that
be these. The firste is
thou shalt worship thy
god and loue hym a bo-
ue all thyng for thou shalt
directe all maner thyng
to goddys wyll be for thy
ne owne and shewe hys
wyll and not thy owne
wyll. The secounde co-
maundement is this.

Thou shalt not take
his name in veyne. that
is for to sey thou shalt
not be callid goddis chil-
de as a cristen man and
serue the fende fore than
that name is to the but
vayne. Also thou shalt

not swere by god nor by
no parte of his body nor
by no thyng that he ma-
de but in fortheryng of
the trouthe. And yet but
whanne thou arte con-
steyned there to. The
threthde commaunde-
ment is thou shalt kepe
thy holy day that is for
to sey thou shalt be erly
vp and late downe to ser-
ue god on the holy day
as thou arte on the we-
ke day to thy owne we-
ke as besy shalt thou be
on the holy day to serue
god. The fourthe com-
maundement is thou shalt
worshippe thy fader &
thy moder that brought
the in to this wolde. Al-
so thy godfader and thy
godmoder that made the
a cristen man and thy fa-
der vnder god that hath
care and charge of thy
soule. The v. is thou shalt
sle no man nothis with
thy tonge nor with thy
honde nor with euyl en-
sample. The vi. thou shalt
not stele no manes god

not from his own good but
no parte of his own will
by no thing that he ma-
de but in forthright of
the mouthe of God. And it was
because these arte, on
frequenting them to. The
fourth commande-
ment is thou shalt kepe
the holy day that is set
to thee thou shalt kepe
up and take deigne to be
it a gode on the holy day
no thou art on the holy
day do thy own will
be as best thou shalt
on the holy day to serve
gode. The fiftthe com-
mandement is thou shalt
teach thy fader and
the next that brought
the in to this worlde. All
so thy godfader and thy
godmother that made the
a cristen man and thy fa-
der and god that hath
our ende charge of thy
soule. The vi. is thou shalt
be to no man a bond with
thy tonge nor with thy
honde nor with euyl coun-
saile. The vii. is thou shalt
be not false to man nor gode.

fere of the tomygh peple
 for they hyldde hym a pro
 phet But this day they
 knette hym to gedyr and
 fully a cordyd that they
 wolde spare for no thyng
 but he shulde be dede whe
 re for as the gospell tel
 lith as criste prechid in
 the temple the iewes re
 bakyd hym speciously
 and seyde *Miserere* *non in*
innocentia *demon*
strabis *habeas*. Now
 knowe we that thou ha
 ste a sende with tre and
 all was to tempte hym to
 haue made hym speke su
 che euill worde be the
 whiche they myghte ha
 ue putte hym to summe
 repute and for he toke
 hym that he was goddis
 sone they were redy to ha
 ue stoned hym to dethe
 but he knowe all her ma
 lice. *Ihesus autem*
abscondit se et exi
uit de templo *Ihus*
 hydde hym selfe and wen
 te oute of the temple.

Thus oure lord this
 day be-gan his passion

where for hooly churche
 redith this weke in the
 boke of jeremie the pro
 phets that firste prophes
 yed of cristus passione
 and tolde howe in what
 maner the iewes shulde
 done hym to dethe. Tha
 ye shall vnderstonde well
 that in the same wyse as
 the iewes pursued criste
 to the dethe in the same
 wyse. A fewe greetly left
 there be moche false peo
 ple that ben cristen that
 pursuith criste in heuen
 now. Seynt Austeyn
 seyth that they synne mo
 re greuously that pursu
 hym in heuen than the
 iewes did that pursu
 hym here in erthe to de
 the. Than yf ye woll me
 te which the se be. take ye
 de howe criste markyd
 hym and seyde thus.

Qui ex deo est ver
ba dei audit He that
 is of god herith the wor
 de of god for he herith
 not the word of god that
 swerthe many grete o
 this full falsly the se ben

fere of the to myn peple
 for they hyldde hym a pro
 phet But this day they
 knette hym to gedre and
 fully a cordyd that they
 wolde spare for no thyng
 but he shulde be dede whe
 re for as the gospell tel
 lith as criste prechid in
 the temple the iewes re
 bukyd hym spetuously
 and seyde *Miserere*
non inna quia demo
nium habes Now
 knowe we that thou ha
 ste a fende with tre and
 all was to tempte hym to
 haue made hym speke su
 me euill worde be the
 whiche they myghte ha
 ue putte hym to summe
 reprene and for he toke
 hem that he was goddis
 sone they were redy to ha
 ue stoned hym to dethe
 but he knowe all her ma
 lice. *Ihesus autem*
abscondit se et exi
it de templo *Ihus*
 hydde hym selfe and wen
 te oute of the temple.

Thus our lord this
 day began his passion

where for hooly church
 redithe this weke in the
 boke of jeromie the pro
 phets that firste prophes
 yed of cristus passione
 and tolde howe in what
 maner the iewes shulde
 done hym to dethe. Tha
 ye shall understonde well
 that in the same wyse as
 the iewes pursued criste
 to the dethe in the same
 wyse. A fewe grete left
 there be moche false peo
 ple that ben cristen that
 pursuith criste in heuen
 now. Seynt Austeyn
 seyth that they synne mo
 re greuously that pursu
 hym in heuen than the
 iewes did that pursu
 hym here in erthe to de
 the. Than yf ye woll we
 te which these be. take ye
 de howe criste markyd
 hem and seyde thus.

Qui ex deo est ver
ba dei audit He that
 is of god herith the wor
 de of god for he herith
 not the word of god that
 swerthe many grete o
 this full falsly these ben

tho that pursuowid hym
in heuen that ben gladd
in her hertes whan they
haue a foule dede do & be
groundid in foule cursid
leuyng of syn andz woll
not a mende hem for pre
chyng nor techyng but
euer do foule dedys andz
a none be redy to fyghte
andz to chyde with hem
that tellithe hem her des
fawtis as hit is shewde
by criste For the mo har
me is the condicions of
the people is suche now
a dayes that he shall ha
ue many enemyes that
woll sey trouthe and that
I may preue by ensam
ple

Narracio.

There was summe
tyme a matowment in a ci
te that wolde telle where
any thyng was that was
stole or myssyd and how
hadde hit. So hit happid
on a tyme that a yong
man hadde stole a thyng
andz was a ferde of this
matowmentis andz a none
he wete to this matowment

andz seyde thus well I
wote thou mayste do me
a grette shame andz vyllo
ny but be god that y bes
leue vppon andz thou di
scouer me I woll breke
thy hede andz so went for
the his wey Thanne so
ne after come they that
myssyd this good pre
chyng the matowment to
telle hem how hadde hit
andz whan they had long
preyde at the last the ma
ment spake andz seyde ty
mes be chaungid the peo
ple be worse thanne they
were who seythe the trou
ghte his hede shall be bro
ken. So he that woll sey
trouthe he shall be shente
andz so the trow mā shall
be so huntid and so pluc
kyd that he shall not we
te to whom he shall spe
ke nor to whom he may
tell his counsell in truste
for he that woll sonest di
scerne hym wolde speke
summe tyme moste sag
est so that may be payd
Hit is wretton in the bo
ke of henges how there

were ii. knyghtis grete en-
myes on to that othyr &
one highte Jacob & that
othir amasa and this ia-
cob seyde to Amasa as
they mette hagle brothyr
and kysside hym & with
his othir hounde be hynde
he slewe hym with hys
knyffe and smote him to
the herte. Thus hit fas-
rithe now a dayes be mo-
the people they speke full
fayre be fore the people &
be hynde hym they wolle
sle hym with a shrowde
knyffe that is with the
curfid tonge the se be they
that pursuwede hym in
heuen and sette noughte
by goddys worde for yf
thoughe they heren hit
with her eyes hit synnith
noughte in her hertis.
where god pleyntith hym
griuously be his prophe-
te Jeremie. and seyde
thus what gylte founde
poure sadnes in me yf I
haue trespassid to god in
any maner thyng tell me
Alas for shame of oure
obstynat pryde for god

is in the righte and so be-
tutith with us that be in
the wronge he proferith
mercy or we aske hit he
makith hym mercysfull
to hem that displese
hym. and shewde loue
ther none is worthy.
Thus be her hertis har-
der than any stone thus
we be wor than ieremes
thus we be vnkynde to
hym that shewde to us
all kyndnesse and euer be-
cryeth to us and seith
I haue lest on erthe for
ye shalde be my scriptu-
re. Come a yen to me &
I wolle receyue the. lo, my
armys be all redy sprads
de to clippe the to me &
my hede is redy bowed
to kysse the my sidys are
redy to shewe the myne
herte my hondes myne
fete bledon to shewe the
what I suffere for the
and thou turnest away
fro me. and thou be in-
perfitte lest I wolle pene
the tressoure with oute nō
bre I shall auaunce the
with oute comparisone &

pend the reste with outyn
ende so that all the fawte
shall be founde in the and
not in me Thus oure
lord prosperith and to
chith us and ther be full
few that wyll be hym
but lette all these wordys
passe oute of her hertys
and take no hede but all
her myndes in richesse &
this worldis prosperite
in this presente lyffe and
take full litill hede of the
lyffe that is comyn. &
oure lord ihesu crist suf
fered deathe to bring us
to ever lastyn blisse.

There for in cristus per
sone makithe the prophe
te a grette lamentacion for
the grette unkynddenesse
that he seethe in mankynde
and seythe thus.

Thow man for vanite
thow stinkyste for thy ru
sty synne and there for
crye and wepe for thou
haste on thy hede a gar
londe of flowres and
for the haue one of thos
nesthou haste on thy hō
des a peyre of white glo

ues and i for thy haue
many bloody woundes
Thou haste in thyne ar
mes spradde to lede kars
rollis and daunces and
myne armes for the be nay
led on a tre with sharpe
naglus. Thou haste thy
clothis pynched smale
and my body for the is
full of grette walis And
o thyng greuith me mo
ste of all thou settust not
by my passion that i suf
fered full sore for thy sa
ke But with thyne hor
rible swermyng thou vns
bwydeste me with many
grette othis by myne hede
eyen armes nailes sides
woundes fete bones be
myne herte and be my
passion that thou sholdi
ste do worshippe to thou
doste grette spite and re
proue

Narratio.

We rede in the gestis of
romaynes that an Em
perour sente a grette mā
to a londe to be a iustici
and o he come there no
man in that countre coude

swere no othe but ye and
nay. but whan this Jus
tice come a monge hem
he made the peple to swe
re one boke in sessiones
and yafe hem chargis &
so the people toke ensam
ple of this iustice to swes
re as he and his men did
be oure lordis passion ses
dyng Armes nayles face
woundes blode herte and
so forth and toke hit so
in use that the comyn peo
ple swore as they dede.

Then on a day as the iu
stice sate in his office and
chargid the people there
come to fore hym a fayre
woman clothid all in gre
ne and broughte a feyre
childe in her lappe all blo
dy and all to martered
his hede all to pryckyd
his face disfigured his ey
en oute his armes brokyn
his hondis smetyn thour
gh his nayles cutte and
his fete cutte from his leg
ges his spedis all to rente
his bowels and his herte
drawen oute of his bodi
dy. Thanne seyde this

woman to the Justice.
what are they worthy to
haue that haue thus doo
to my childe and he seyde
they were worthy to ha
ue dethe. Thanne seyde
she thou and thy men
with youre horrible othis
haue thus dismembred
my swete sone ihesu criste
that am I modye vn to
and thus ye haue taught
all youre countrey where
fore thou shalt haue thy
owne done and so in sy
ghte of all the people the
erthe opened and the ius
tice fill downe to hell. &
than the people were sore
a gaste and they lefte all
soche grete othis and ded
a mende her lyues and so
late us leue all oure othis
and leue as cristen shul
de doo and reuerence the
passion of oure lord ihesu
criste that was cause
of oure redemption be the
whiche we shall come to
euer lastyng blysse that
neuer shall haue ende.

Dñica palmarū.

God's frend is as
ye knowe well þ
this day is callid
Palm sonday but for be
cause that the seruice of
this day is longe I wyl
telle yow shortly why hit
is callid Palme sonday
as seint iohan seyth oure
lord ihesu criste come to
Betanpe where he seyth
Venit ihesus beta
nā ubi lazarus fu
it mortuus nūc res
suscitauit. And there
he ressed lazar from de the
to lyue that hade ley. iij.
dayes dede and this laza
rus was brothir to mas
sary mawdelegne and to
martha that was a nos
thir suster. Thanne ihesu
sus wiste that his passion
was nyghe and toke la
zar with hym & rydynge
on an asse he come towar
de iherusalem. and whan
the people herde ther of
the people wente apense
hym. Non propter
ihesum tantum sed
ut lazarus uideret

quem resuscitauit
a mortuis. Not only
for ihesu but for to see la
zar that was resyn from
de he to lyue and also for
to see criste and do hym
worshippe. Acceperūt
ramos palmarum &
sternebant in uia.
They toke branches of
palme and othir floures
and strawed in the wey
apense his comyng And
somme sprade her clthis
in the wey and songe Be
neditus qui uenit
in nomine domini.
Blessyd be he that cos
mythe in the name of ou
re lord kyng of israhel
where for hooly churche
makyth this day solemp
ne procession in mynde of
the procession þ was ma
de apense crist. & also ioye
& myrthe of oure resynge
fro de the to lyue that hath
leyne all this yere in dedly
syn. now y truste to god
that they be ressed to god
leuyng And for angeles
of heuē make moch ioye
of your rising out of syn

And thus we take palme
and flowres in proces-
sion as they did and go
in procession knelyng to
the crosse in the worship
and mynde of hym that
was done one the crosse
worshippynge and wel
comynge hym with son-
ge in to the chyrche as the
people ded oure lord in
to the cite of iherusalem

Thanne iohan bellet
askithe a question & seith
that criste had the gret-
test worshippe redynge
one the asse that euer he
had in this worlde. Tha
why worshippe we the
crosse and not the asse to
this question he answe-
rithe hym selfe and seyth
that the worship of this
worlde as Salamon seyde
All is but a vanite and
noughte and makithe to
for gete a man his god
and hym selfe. Ther as
gret tribulacione disse-
and heynesse causithe a
man to thynke of god &
crye to hym for socoure
and helpe and to knowe

hym selfe. And ther for
all cristen people shulde
putte a wey all worldely
vantees that brynge the
moche peple to grete my-
scheue and many to euer
lastynge payne. we wor-
shippe the crosse for hit
was cause of oure redem-
ption and saluacion and
to brynge us to euer la-
stynge ioye and blysse that
we hoppe all to come to
Thanne anone iohan cri-
ste was come to the cite
of iherusalem he wente
to the temple and droue
oute all byers and sellers
that he founde ther in &
seyde Domus mea do-
mus oracionis vo-
cabitur My house is
a house of prayouris and
ye make hit a den of the-
ues. Thus oure lord
pase all cristen people en-
sample to leue byngge &
sellynge on the holy day
and in specyall in chur-
che. A nothir hit is
why hit is callid palme
sonday for be cause that
palme be tokenge the vi-
dij

ctory where all cristen pe-
ple shulde bere palme in
processione in tokenyng
that he hadde foughten
with the fend and hath
the victorie of hym be
shryfte of mouth satisfac-
tione with dede mekely
done his penaunce with
grette contricione in his
herte and in this wyse
overcome his godely ene-
my the fend. We rede in
the gestis of romayns þat
it was the maner summe
tyme. that yf there were
any lode that were rebell
a yense the Emperour a-
none the Emperour wol-
de sende summe worthy
knyghte with grette pissan-
ce of people to that lond
and patte hem downe &
make hem sogettyng to
the Emperour of Rome
And whanne this kny-
ghte hadde done so. than
shulde he be sette in a cha-
re arayed with clothyng
of golde in the beste wyse
and a branche of pal-
me in his honde in token-
yng that he had the vi-

ctory and with grette wor-
shippe broughte in to Ro-
me but whanne he come
in to any worthy cite tha-
ther shulde stonde one by
hym and bete hym in
the mouth with a bran-
che of olyue sayng thus
Anotholites this is to
sey howe thy selfe that is
to understonde thought
thou be grette Rome and
haue the victorie make
not to moche of thy selfe
for hit may fortune a no-
thir tyme thou maiste ha-
ue the worse and tourne
to moche vylong. more
than now to worshippe.
where for be not now to
proude of thy selfe.

Thus shulde ye bete
youre selfe in the mouth
of youre soule with the
branche of olyue that ys
with the vertu of meke-
nesse and so holde yowe
in loue and meke in her-
te and euer more dreading
and feryng lest he fall
a yene in to synne And
so leue the worshipp that
ye haue now. For traste

this trewly mekenesse is
that vertu that moste & so
neste ouer cometh youre
gostely enemy the fende
and souneste gaderithe a
man to vertuos leuyng
that we may haue thys
vertu of mekenesse pacis
ence and charite to ouer
come oure gostely enemy
now and euer Amen.

Odder frendis ye
shall vnderstand
that hooly chur
che vsid the se thre day
es and seyth service in
the euyntyd that is me
kenesse where for we call
hit tenables. But hooly
churche callid hit tene
bras. Than why this ser
uice is thus done in me
kenesse hooly fadres tel
lithe for thre causis. One
is the nyght before that
oure lord ihesu crist was
take he wente vn to the
mounte of olpuete and
preyde thus Water mi
si possibile est tran
seat a me calix iste
My fadre yf it be possi
ble that this bitter passis

on may passe fro me yf it
were the faderis will and
else not. And for drede &
fere of that bitter passion
that he felde in his sperit
he swete bothe blode and
water. A nothir cause is
this that a no aftir myd
nyghte come iudas with
l. knyghtis and moche
othir people to take cris
te and for hit was mys
ke and they coude not
well knowe hym frome
seynte iames he was so li
ke criste there for iudas
seyde Quem oscula
tus fuero ipsum em
tenete. For sothe quod
he him that I shall kysse
it is take ye him for seint
iames was so like criste
that moche people callid
hym cristus brothir and
thus iudas be trayed his
mastyr and thus was
criste take in mekenesse
with all the spite that thei
coude do to hym beting
hym and spetynge in his
face. The thrydde cau
se is whan criste was na
ked on the crosse fete &
d in

hande hangyng the oth-
ers frome vnderyn tyll
none Thanne the sonne
with drowe her lighte &
was derke thourgh alle
the worlde shewyng that
the makyr of lyght was
at that tyme payned to
de the for the se the cau-
sis the seruice in the ny-
ghte is done in myrke-
nesse. the whiche seruice
makyth mynde how iu-
das betrayed criste and
how ierres come as pre-
uely as they coude for dre-
de of the comyn people
where for to the seruice is
no bell ronge but a sounde
made of tre where all cri-
sten peple may haue kno-
weliche to come to this
seruice preuely with oute
makyng of any noyse &
all that the people shuld
speke of comyng and
goynge shulde sounde of
the tre that is the crosse
that oure lord was do-
ne vpon and of his pas-
sion and of the wordys
that oure lord spake ha-
gynge on the crosse and

how he seide to his mo-
dyr *Eniher ecce fi-*
lius tuus woman see
thy sonne and how he co-
maunded his modyr to
seint iohan the euangelist
in keepyng and what sey-
de the the se that hyng by
hym and seide thus.
Domine quando u-
neris in regnum tu-
um memento mei.
Lord whanne thou co-
myste to thy kyngdome
haue mynde of me and
a none oure lord seide to
hym. *Hodie mecum*
eris in paradiso.
This day thou shalt be
with me in paradyse and
how he toke his sperte
in to his faderis handis
and seide *In manna-*
tua domine x. and
so he yelde up the goste
thus comyng and go-
yng to the churche all
cristen people shulde co-
mynd and leue vante and
ydill talkyng and spe-
ke only to the crosse that
is oure redemption And
this cause is whan that

Judas hadde be trayed
 criste and saw by his tre
 son he shulde be dede and
 he fell in dyspayre & hong
 ge him selfe on a tre and
 than he displeid more
 criste for that dede tha for
 all the trespass that he had
 done to fore for criste is
 so mercyfull that and he
 hadde askyd mercy he
 hulde haue had mercy &
 for peuenesse Also at this
 seruice is sette certeyn can
 delis in the quere After
 the vse in summe place
 more than in some othir
 as the vse is the whiche
 be queyneth one after
 a nothir in tokenyng of
 cristis disciples how they
 wente a wey eche after o
 thir But whan all the se
 candelis be takyn a wey
 and the light gone yit on
 a bidith still a while tyll
 clerkys haue songe kerps
 es and these verses the
 whiche be tokeneth the
 wymmen that made la
 mentacion at cristis se
 pulcre Thanne that can
 dell is broughte a yene &

othir light there at that
 be tokeneth oure lady for
 all the seythe was lost sa
 ue only oure lady and of
 her all othir were enfor
 med and taughte Also
 it be tokeneth criste hym
 selfe that was in his man
 hode dede and leyde in se
 pulcre and the thrydde
 day rose from dethe to ly
 ue a yene and yafe lighte
 beloue to all that were
 dede and quente be dyspa
 yre The stowys that the
 preste yeueth on the bo
 ke be tokeneth the clap
 pes of the thoudyr wha
 criste brake helle patys &
 dyspogled hell and sette
 oute adam and eue and
 all that he had boughte
 with his pitter passione
 Now haue ye herde som
 what what thys seruice
 be tokeneth and thynke
 the re vppon and be not
 unkynde to your lord
 god that suffered all this
 for you for unkyndenesse
 is a synne that synneth
 in the sighte of god. As
 seynt Ambros seythe.

o iij

that ther may no mā fynde
a payne grete ynow to
punysche vnkynndenesse &
that ye shall here be en
sample.

Narracio.

A fynde that Alysau
dyr neham tellith howe
that there was sumtyme
a knyghte that wente out
of his owne countre fer
in to a strange londe to se
he auentures and hit hap
pide he come in to a gre
te forste and there he her
de a grete noyse of a beste
that semed in dispyr &
than he wolte wete what
hit mente and wente ne
re and saw how a grete
horrible addys and of gre
te lenghte he clipped a ly
on and bunde hym to a
tree as he lay and slepid
and whan the lyon wos
he foude hym selfe bou
de and myght not helpe
hym selfe he made a grete
horrible noyse de pynng
helpe of the knyght tha
had this knyghte cōpas
sion on this lyong wolde
fayne haue holpe but he

dradde to haue he was lon
ge lefte he wolde haue fal
lyn to hym but he cause
he was knyghte and the
lyon was kynge of all be
stis in that distresse he to
ke his swerde and smos
te addys a sondre. Than
a none the lyon felte him
selfe louse and fell down
ne to the knyghts fete
and euer after nyghte &
day in euery place he fo
lowed the knyght and
euery nyght the lyon lay
at this knyghts beddis
fete and in euery batayle
the lyon was redy to hel
pe his maistre in so mor
che that the peple spake
to the knyght of the lyon
yt be counsell of moche
people he hadde the lyon
in suspecte when for whā
he wente in to his owne
countre a yene puely whi
le the lyon sleppe he toke
the watyr and wente in
to shippe and seylid for
the and whan this lyon
woke and myssid his
maistre a none he yafe a
grete weynng and went

te after hym in to the see
 and swam after him as
 he myghte and whā his
 myghte fayled than he
 was drowned. By
 this knyght ye may vnder
 derstonde goddis sone of
 heuen that come oute of
 ferre countre that was on
 ly of heuē in to this worl
 de and was bounde for
 mankynde with this olde
 adde the fende to a
 tree of in obedience wher
 for with the sharpe swer
 de that was his passion
 he lousid mankynde oute
 of his boundis and ma
 de hym fre to goo where
 he wolde And there for
 all cristen people be bou
 dyn to worshippe hym
 and thanke hym for his
 lousing and to be busy
 um to hym all the tyme
 that they leue and folow
 and serue the lord of ho
 ly churche And he shall
 passe thourgh the watyr
 that is to sey thourgh the
 payne of dethe & he shall
 come to the ioye that e
 uer shall laste with outen

ende the which god bryn
 ge vs all to Amen

Diuers questions

Any men wolle
 aske diuerse que
 stions of the ser
 uice of these dayes of so
 che prestes that they sup
 pose can not make no re
 dy answer to. but putte
 hym to shame and doo
 to hym vylom and rep
 uth wher for I haue te
 telith whiche be nedefull
 for every preste to know
 and yf he woll loke hit
 redy and kepe hem redy
 in herte he may make re
 dy answer and so shall
 hit be to hym bothe pros
 fite and worshippe. For
 see yf a mā aske how the
 rethursday is callid so
 ye may sey that in hooly
 churche it is callid Ce
 na Domini oure lord is
 soper day for that day he
 souped with his disciples
 oppnylly and after soper
 he gaf hem his flesche &
 his bloode to ete and to
 drynke and seide thus
 Accipite et mandu

rate her est forpua
menn Take ye this
ete it for hit is myn own
body and a none after
he woshe all his disciples
fete shewyng what mes
kenesse that was in hym
and for the grette loue þ
he had to hem It is als
so in englische callid shes
rethursday for in olde fa
dres dayes the peple wol
de that day shere her hed
dis and clippe her bers
dis and doo downe her
hedys and so make hem
honeste a yene estyr day.
for on good friday they
do her bodys none ese
but to suffer penaunce in
mynde of hym that that
day suffered his passion
for all mankynde. on E
styr eyn it was tyme to
bere her seruice and after
seruice make hooly day.

Hit is wret on in the
lyffe of a seynte that he
was so besy on the sater
day be fore none that he
made a man to shaue him
after none than was the
fende redy and gaderyd

up the beris than this ho
ly man saw that e comai
ded hym to tell why he
did so than seyde he thou
doste no reuerence to thy
holy day ther for i wol
kepe these beris till the
day of dome in grette rep
ue to the Than anon he
lefte of shawnyng and to
ke these beris frome the
fende and made to bren
ne hem in his owne hon
de to suffer penaunce e so
a bodc vnshawn till mo
day after This is seyde
to all tho in repue that
worshippe not the sater
day at after none. Than
as Johan Bellet seithe
on the rethursday a man
shulde do downe his bes
de e clippyn his berde e
a pryste shulde shaue his
crowne so that ther shul
de no thyng be betwene
god e hym for beris cos
me of superfluite of rey
nes e of humours of the
stomake e they shuld pa
re her nayles of handes e
fete that comythe of su
perfluite of felthe with

oute forthe and shryue
 hem & make hem clene
 with in his soule as with
 oute. And thus make
 hym clene bothe with in
 and with oute The whi
 le that all this lenton has
 the be drayn be twene
 us and the quere be to
 kenith the passion that
 was hydde and vnkno
 wne till the dayes come
 the whiche these dayes be
 done a way and the Au
 ter opynly shewde to all
 the people for these day
 es crist suffered his pas
 sion opynly that he hadde
 hangyn on the crosse.
Consummation est
 it is endid that is to sey.
 now the prophecy of my
 passion hathe an ende.
 where for the clothis of
 my auter be takyn a wey
 For cristis clothis were
 takyn a wey from hym. &
 so was done nakid on the
 crosse saue as our lady
 his moder wote a kers
 cosse a bout hym to co
 uer his membris. The
 auter stene be tokenith

cristus body that was
 drayn on the crosse as
 a skynne of parchment
 on a harow so that all his
 bonis myghte be tolde
 The besemes that the
 auter is wechyn with be
 tokenith the scourges
 that they betyn our los
 dis body with and the
 thornes that he was crow
 ned with The watyr &
 the wyne that it is wa
 schyn with be tokenith
 the blode and the watir
 that ranne doune fro his
 woundis that was in his
 syde peryschyd with a spe
 re The wyne that is pou
 red vpon the auter on
 the v. crosse be tokenith
 the blode that ranne dou
 ne frome his principalle
 woundis of his body. Als
 so this day is no pare ves
 uen at the masse for Ju
 das be trayed crist this
 nyght with a cosse thys
 was the prophecy of his
 passion this day endid.
 wher for this nyght whā
 he had soupyd he made
 the sacramēt of his owne

body and gafte hit to his
disciples to ete and drynke
he and be ganne the sa-
crament of the masse and
of the newe law and af-
ter souper he wysche his
disciples fete that was a
maner of the newe lawe
full oute for as he seyde to
Petre he that is washin
and is clene of dedely syn
hathe no nede to be wa-
schyn it be tokenyth the
affliction of vernal syn-
nes. Than ys people as
he why prestes doo not
masse after souper as cri-
ste dede. It was tourned
in to more honeste & mo-
re saluacione to mannes
soule for as Hyamo tel-
lieth vppon the pistell of
seint Poule that many in
the begynnyng of the
seuene comyth to chur-
che on shere thursday and
tho that were riche bryn-
gith mete and drynke
with hem and eton and
drynke her belpes full
and than at nyghte to-
lyn her hosell and seyde
that criste gafte hem en-

sample. But whanne the
riche ete and drynke to-
mowe the pore people a-
bydyth with oute till af-
ter the riche hathe done
fore an hungerid & than
eton of the relesse that
they leste. and so after
the people take her ho-
sell. where as the pistell
of this day tellithe. seynt
poule rebukithe hem the-
re of and tourned that
foule vse in to more hone-
ste and clennes and ho-
lynnesse. that is for to sey
masse fastyng all people
to take her hosell fastyng
on estyr euen the pascall
is made the chese tapir in
the churche. So is criste
chese a boue all the seynt-
tis in heuen. The pascall
also be tokenyth the pe-
lour of lyght fere that we
be fore moyses and the
children of israhel whan
moyses ladde hem oute
of Egipte in to the lond
of behest that is Jhes-
rusalem and so they pas-
sid saue and sounde.
(And so vij. dayes after

they come all in to the se
 and thank god. for
 her passage. And in myn
 de here of hooly church
 visithe all the Ester wo
 ke to go a processione to
 the founte that is now
 the red see to all cristen
 people that be cristened
 in the founte for the wa
 ter in the founte be toke
 in the red see for blo
 de and water is the wou
 des that were in cristus
 sydes in the whiche the
 power of pharo the fer
 de of hell is drowned &
 all his myghte loste and
 cristen people saued and
 for the founte is halowed
 on Ester eyn and one
 wyson eyn for in the be
 gynnynge all children a
 bode to be cristened one
 the se. ij. dayes and to be
 cristened atte the founte
 halowynge. But now for
 be cause that many in so
 longe a bydynge were ded
 with oute cristendome.
 where for hooly church
 ordeyned now to cristo
 all tymes of the yere sa

ne viij. dayes be fore the se
 euens the childe shall a
 bode to the founte halow
 yng if it may for spall
 of dethe and else not.
 Thus is the paschall ha
 lowed be light with new
 fyre and of hit all othre
 taperis and candellis be
 lighte for all hoolynesse &
 good techynge & good
 leynge comynge of cris
 te and techynge of hooly
 church and lightithe
 hem in cristus passione
 with burnynge loue and
 charite. Deere of ensen
 ce be seychyd in the pa
 schall in the maner of a
 crosse tho be toke with the
 v. woundes of oure lord
 as Bede seythe that he
 suffered in his body that
 shall be freche and swete
 as any ensen till the
 day of dome to grete rep
 ne to all that shall be dāp
 ned that be leue not in cri
 stis passion and woll not
 aske mercy and foryenes
 se of her synnes. In the
 founte halowynge the pry
 ste caste water in the iij

partyes of the founte for
criste hade his disciples
goynge prechynge and
techyng in foure partys
es of cristome in the nas
me of the fadre and the
sone & the hooly goste
And after the prestre bre
thithe one the watyr for
the hooly goste in making
of the worlde was borne
vpon watres for whanne
god for adames syn cur
sed the erthe & londe. he
cursed not the watyr.
where for it is lawfull to
a man to ete in lentō that
comyth of the watyr
After he droppte the
wer in to the watyr of a
candell brennyng the whi
che be tokenyth the mā
hode of criste that was
fullyd in watyr and put
tith oyle & creme in to the
watyr for by the vertu of
the sacrament tho that
be in heuen & in erthe be
ioyned to gedyn & that
was preynd be cristus
baptyme for there the fa
dre of heuē spake & seyde
Hic est filius meus

na dilectus in qua
michi bene complas
cui This is my welbes
loued sone that woll ple
se me. And the hooly go
ste was seyne **Sicut cu
lumbia** As a whyte do
ue thus was the foute ha
lowed. ij. tymes in the
pere. At wyntontyd and
at Ester whan all the pe
ple is broughte oute of
thraldome be cristus pas
sion from the daunger of
the fende & at wyntonty
de for than is the hooly go
ste geuen in remission of
all synnes. Than from
the founte the peple go
the to the quere syngynge
the latange praynynge all
the seyntys of heuen to
prey to god to geue to
all that be cristyn to ke
pe that worthy sacramēt
to goddis plesaur and
the couenaunte that they
haue made in her cristos
nyng. Than the prestre
gothe to the masse for cri
ste that is hede of all hos
ly church is not reson. by
gyleyson is seyde. for in

every puysonne in espects
 all in the masse it is grete
 neede to aske helpe and so
 cour of god to kepe us
 from all maner of temp-
 taciones that the fende
 putteth in us and name-
 ly in goddis seruice **Glo-**
ria in excelsis is seyd
 for the fadze of heuene
 hathe grete ioye to be hol-
 de the people that his so-
 ne hathe boughte with
 his passion and to see
 hem in rest pefe and cha-
 rite echone with othir.
 The greple is not seyd
 for tho that be fewe cris-
 toned be not yett persis-
 te to walke in grace of vs-
 tuous **Alleluya** is seyd for
 it is grete ioye to anges
 to se be cristonyng the
 nombre of hem restored
 a yene After alleluya a
 tracte is seyd bey songen
 for though be cristonyng
 they be wasche from syn
 yett muste the trauell bes-
 sely to kepe hem from cos-
 beraunce of the fende that
 they fall not in dedly syn
 The offertory is seyd

for the wyemen that come
 with oymementys to
 offer to cristis body they
 founde hym not in his to-
 be **Agnus Dei** is seyd
 but no pay yene for criste
 that is hede of pes is not
 yett reson The poste cor-
 myn is not seyd for tho
 that be netwe cristoned
 shuld not be hosed this
 day but on the morow for
 in olde tyme there come
 to cristonyng people of
 grete age Than a shorte
 euyngonge is done for the
 children that were not cri-
 stoned. where of grete-
 ly they were noyed with se-
 kenesse of colde of longe
 seruice thanne is endid
 vndir a shorte Colet of
 all the sacrament of cris-
 tonyng is endid in the
 passion of Criste by the
 whiche all cristen people
 were restored to euer las-
 tyng blysse to the whis-
 che god bringe us all to
Amen.



In my booke

An die paraschene.

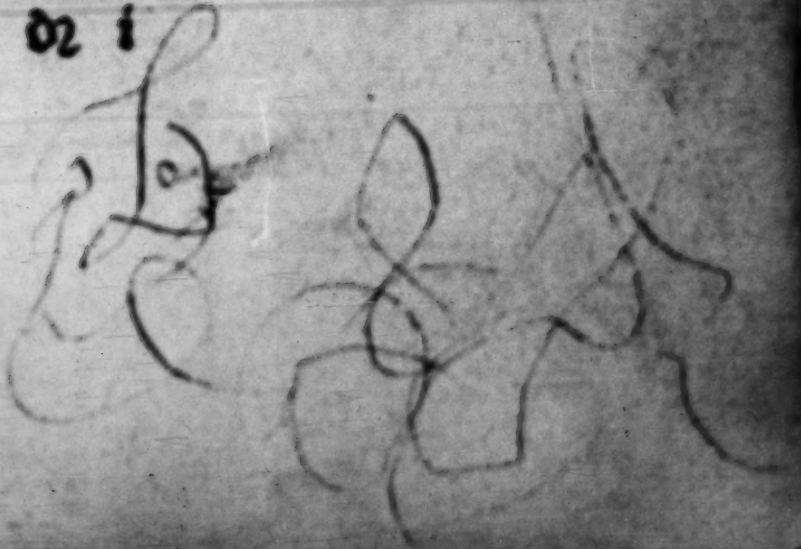
God frendis this
day is callid god
fryday for al that
oure lordz ihsu criste suf
fered this day tourned
us to grette ioye for this
day he suffered passion
vnder pounce pylate fore
oure sake. It is an olde
say that a fowle begyns
nyng hathe a fowle ens
dng. Now se how this
pylat be ganne cursidly
endyd full wrechidly for
as seynt Austen seyth
cursed leynge furste af
hith a cursed ende after
he that for getith hym sel
fe here in his leynge is

full lyke to for gete hym
selfe in his laste ende. **T**his
pylat was a kny
ghts sone that was callid
Tyrrus that gate hym
of a woman that hyghte
Pyle and this woman
nes fader hyghte atte. so
whanne this childe was
borne they sette the mo
ders name and the grū
de fader after and so by
bothe names callid hym
Pylat. Than after whan
he was of .iij. yere of age
his modre broughte hym
m to the knyghtes court
to his fader. Than had
the knyghte a nothir son
ne ny lyke to pylates age
but for this knyghtes so
ne was in all his reule mo
re gentillere more man
fully more godly more be
louyd than this pylate.
so for hate and for enye
thre of this pylat one a
day slewe this knyghtes
sone than was the kny
ghte wondyr fory but pit
he wolde not sle pylat aut
sente hym to come to be
thre in hostage for a tye

bute that the kynge shul
de pay to the emperoure
Thanne hit happid that
the kynge of fraunce had
sente his sone the duc for
the same cause. Thanne
for be cause whan pylate
saw that he was more be
loued and cherished &
than this pilate slew him
Than for he was so cur
sious the emperour be coun
sell of the romaynes sents
te pylate in to a countre
that was callid pounce
where that the people of
that countre were so cru
el that they slewe any
that come to be maystre
ouer hem. So whan this
pilate come thither he ap
plied hym to her ma
nere so what with wy
les and sotilte he ouerco
me hem and had the may
stry and gate his name
and was callid pylate
of pounce and had gre
te domynacion & power
Thanne the kynge of ier
usalem sente after hym
and made hym leue te
naunt vnder hym of the

londelof iury And for pi
late liked well the offis
ce preuely he sente to the
Emperour and had his
office confermed of him
vntetyng to the kynge
he rode kynge that tyme
where fore whan kynge he
rode he rode what he had
done he was so wrothe &
they were enemyes vnto
the tyme that oure lord
ihesu criste was take and
thanne they be come fren
disayene and fill bothe
in to one assent of cristis
dethe. Thanne happyd
hit afterwarde that the
Emperour fill sick and
sente after criste fore to
hele hym for hit was tol
de hym that criste helid
all that euer wolde come
to hym of all manere of
sykenesse what somme e
uer sykenesse hit had be
But thanne hadde pylate
done hym to dethe or the
messengere come Than
whanne the Emperoure
vnderstonde that he sente
te for pylate and made
hym come to hym. and

or i



whanne pilate herde this
he was sore a ferde and
toke one Cristus cote
And so whanne he co
me to come to the Em
perour All tho that wes
re in presente made pyla
te good chere all the why
le that he hadde on Cri
stus cote And the em
perour swore be fore that
he shulde be dede. Than
toke they of the cote and
a none as the cote was
of the Emperour was
so wrothe with pilate that
he putte hym in to a pry
son till he hadde take cou
sell what dethe that he
shulde dye on. Than as
sone as pylate woste and
understonde that he shul
de be dede he toke his ow
ne knyfe and slerde hym
selfe with alle. And
whanne the Emperour
herde there of and under
stonde that he hadde slay
ne hym selfe and thanne
a none he made to tepe a
grette stone a bowte pyla
tes necke and to caste
hym in to a watyr that

is callid Tyber whanne
whan he was caste in the
re the fendis made soche
a noyse ther a boute that
all the Cite of rome was
sore a freped of hem.

Thanne whan the Em
perour sawe this he ma
de to take hym up aylene
and than was he caste in
to a watyr that was be
twix to hys hilles and
sollonge tyme astyr there
was in the watyr many
horrible sightes sayne a
bowte that cursed man.

Thus our lord ihu
su criste suffered passion
and dethe for all manyn
de and furste whanne he
was take they did buffete
hym and strippe hym
naked and bete him with
scourgis. *A vertice
capitis usque ad plan
tia pedum non fuit
in eo sanitas* that fro
the higheste place of his
hede to the sole of the fe
te was no thyng leste ho
le one hym but all rache
gastyr made a crowne of
thornys & set hit on his

heȝe andȝe bete hit doun
 with stryngs of reede that
 hit perischydȝe his brayne
 andȝe whan they had pey
 nedȝe hym so they ladde
 hym forthȝe all bloody **Ad**
montem caluarie.
 To the mounȝe of cal
 uarye to the ende of deȝth
 pit wommen of the Cis
 te whan they sigȝe hym
 so foule fare with and all
 to luggȝe and to drawe
 for very pitte they wepte
 vpon hym. **Thā** seyde
 oure lordȝe to hem **Moli**
te flere super me sȝ
super vos et filios
uestros. ye wommen
 of iherusalem wepe ye not
 for me but vpon you and
 poure children. for there
 shall dayes come in the
 whiche ye shall blysse the
 wombes that were bare
 ne andȝe the pappys that
 neuer gaue soȝke. **Thus**
 oure lordȝe preȝyd be for
 re the vengeaunce that fill
 after vpon iherusalem.
 The whiche propȝete
Jeremie the propȝete
 spake of that is radde in

holy churche the se the
 dayes at tenebras the whi
 che was so horrible of ma
 ny diuerse myscheuys &
 in speciall of hoȝger that
 children lay for hoȝger
 dedȝe in the stretȝe **Thā**
 was there a woman was
 come of grete birthȝe that
 for hunger toke her own
 child that fedde with her
 pappys andȝe slewe hit &
 partȝdȝe hit in ij. partȝes
 andȝe than she wostȝd hal
 fe andȝe that oȝir halfe
 she keptȝe till on the mo
 rowe. **Thanne** as peple
 come by the stretȝe they
 hadde sauoure of the rost
 andȝe anonȝe they come in
 to haue hadde partȝe ther
 of andȝe whan they sawe
 the modȝr roste her own
 childe andȝe sone they we
 re heuy and foule dismay
 edȝe andȝe wolde notte ete
 there of but wentȝe they
 wey forthȝe ayene. **Thā**
 toke the modȝr of that
 childe andȝe etȝe there of &
 seyde in this maner wyse
 this is myne owne sone
 andȝe myne owne childe
 dȝe ij

that I bare of my body
and fedde hit with my
pappys but yit I wolde
rather ete hit than dye for
hunger. There for I
tell you this for to shew
you for what of the ven-
geance that fill in the ci-
te of iherusalem after the
dethe of oure lord ihesu
criste. Thanne they lad-
de hym to the mounte of
Caluarie and ther they
streyned so on the crosse
that euery bone of his bo-
dy myght be knowen on
from a nothir and nay-
lyd hym honde and fete
to the crosse and they ga-
ue vp the crosse and the
body to gedye and with
a grette peyse they lete the
crosse and the body falle
downe to gedie in to the
mortepse that all the bo-
dy daschid and all his
bones crakid and his
iointes braste and vey-
nes and all woundes bras-
te oute of blode spedis ar-
mes legges fete and hon-
des so that ther left no
blode in hym. And yit

they toke a clothe whyle
the blode was hote and
wonde hit a boue his bo-
dy till the blode was col-
de and than they drew a-
wey the clothe and pul-
lid away the flesche fro
the bones this was a gre-
te pite. And so whan he
shulde dye he gan as
Johan Bellet seythe.

*Deus meus respice
in me* And so seyde all
verses seying till he co-
me vn to that verse. *An-
te domine speravi.*

And so atte this verse
*In manus tuas do-
mine commendo spi-
ritum meum* rede-
mist me domine de-
us veritatis. Ther
he gaue vp the spirite.

This is a grette ensam-
ple that oure lord ihesu
criste vn to alle cristen
that euery man shulde ha-
ue in mynde these verses
And he that can be m-
sey and yf he sey he m-
uery day he shall not dye
no maner myscheuous
nor vengeable dethe.

Thanne after this passi
 on we sey orisons & kne
 lynn at every orison sa
 ue at that orison that is
 seyde for the ierwis at that
 orison holy church kne
 lith not for be cause ier
 wis in scoone knelyng thre
 tymes to criste whā they
 scourgid hym Thanne
 the se orisons holy chir
 che prayith for all maner
 of people for ierwis sarise
 nes cyfmatys heretikus
 but not for cristen peple
 for while any man or wo
 man stonde a cursed he
 is dampned be fore god
 and dampned shall be
 at his dethe but he repen
 te him and amende him
 while he leuith in this p
 sente worlde But take he
 de what seint Austē seith
 Si scirem pro cer
 to quod pater meus
 esset in inferno non
 rezarem pro illo ni
 si pro diabolo. ef I
 wiste for a trouthe that
 my fadir were dampned
 in to helle I wolde ne
 per pray for him but as

for the deuell of hell. for
 ther is no prayoure of ho
 ly church that helpithe
 a dampned man. Than
 after these orisons the
 crosse is broughte forth
 to the whiche all cristen
 people shulde worshippe
 this day in worshippe of
 hym that this day dyed
 on the crosse and to pray
 to oure lord ihesu criste
 to for geue vs all oure tre
 space as criste prayde to
 his fadir of heuen to for
 geue hem that dede hym
 on the crosse

Narratio.

There was a knyght
 summe tyme and that
 was a grette lord and he
 hatte a worthy man on
 to his sone. And so hit
 happed that a nothir kny
 ghte and this man fille
 atte debate and so thys
 knyghte slew him. whe
 re fore the fadir of thys
 man that was dede gade
 ryd a grette multitude of
 people and perswedyd
 that othir knyghte wher
 so ener he wente to haue
 or in

sleyne him nyghte and
day so that he myghte ha
ue no reste but euer dede
slep for fere of his lyffe.
Thanne hit happed on
a good friday this kny
ghte sawe all cristen peo
ple go to the churche
And he be thought him
that criste dyed that day
on the crosse for all man
kynde and putte hym on
ly in the mercy of almy
ghty god and wente to
the churche with othir
people to serue god and
whan he was in the chir
che anon this othir kny
ghte had worde and co
me with moche people
in to the churche and his
swerde drawen in his ho
de for to sle hym and wha
this othir knyghte sawe
that and wiste well that
he hadde trespassed hym
and fell downe flatte to
the grounde with his ar
mes spradde a brode as
our lord ihesu crist sprad
de his arms on the cros
and seyde. For his loue
that this day spradde his

arms on the crosse and
suffered passion and dyed
for the and me and all
mankynde haue thou mer
cy one me and for gene
me thy sones deir.

Thanne this knyghte
thoughte hit hadde be to
horrible a thyng to smy
te hym whyle that he lay
so and cryed hym mer
cy so mekely and anon
he putte vp his swerde
and seyde to hym Now
for his loue that this day
dyed on the crosse for the
and me and all manky
nde I for geue the and to
ke hym vp and kyssed
hym and anon wente
to gedre after vn to do
worshippe to the crosse
kneling. And whanne
this knyghte wolde haue
kyssed the fete of the cros
se the Image loked his
arms from the crosse
be clippyd the knyghte
a bout the necke and kyss
yd him and spak thus
that all the people herde
I for geue the as thou
hast fore geuen for the

loue of me. And thus all
cristen people shulde do.
and than they shulde ha
ue mercy and grace of
god and blesseuer la
stynge.

In die pasche

Godis frendis ye
shall knowe well
that this day is
callid in many places god
dis sonday ye know well
that hit is the maner in
euery place of worshipping
as this day to do the fyre
out of the halle and
the blacke wynter brans
dis and all thyng that
is foule with smoke shall
be done a wey and there
as the fyre was shall be
gayly arayde with fayre
floures & strawed with
grene ryshys all a bout
shewynge a grette ensam
ple to all cristen people.
Aske as they make clene
her houses to the sighte
of the people in the same
wyse ye shulde clense you
re soules doyng a wey
the foule brennyng synne
of lechery putte all the se

a wey and caste oute all
this fouly smoky dosce &
strawe in your soules flu
res of feythe and charite
and thus make your sou
les abyll to receyue your
lord god at the feste of
Ester. Deponentea
omnem maliciam

And putte a wey all ma
lice and all sorowe for ry
ghte as ye wollesuffre no
thyng in your house þ
stinkethe and saueryde
ille wher with ye may be
disceyued. Ryght so cris
te whan he comyth in to
the house of your soules
and he fynde there any
synche of wrathe enuye
or any othir dedly synne
he wolles not abyde there
but a none he gothe his
wey and than comethe
the fende in and bydithe
there. Thanne may that
soule be sory that is so for
sakyng of god and be ta
ke to the feude. Thus it
is with tho that bene in
wrathe and enuye or in
any dedly synne and woll
not for geue to hem that

de iij

hath trespassed to be in
for no pryncour he shalle
no for geuenesse haue. for
oure lord seyth thus.
**Dimittite et dimit-
temini.** For geue and ye
shall haue for geuenesse.
And there for every cri-
sten man & woman shuld
serche well his consciēce
and make hym abyll to
receyue his sauour ihu
su criste vrry god and
man.

Maxims.

There was summe tyme
me an hooly bishop that
prayed ofte besyde to god
that he myght haue gra-
ce to see and knowe whi-
che were worthy to recey-
ue that hooly sacrament
and come to goddis bord
Then on a tyme as he
shulde go sell the people
he sawe some come with
her faces as rede as blode
and blode droppe oute
of her mouthis and som-
me her faces were as bla-
ke as any pyche and som-
me were fage and redde
and inste to be hole and

some as bryghte as any
snowe. Then among all
he saw in company men
come and there faces shone
as bryghte as the sone
than had the bishop gre-
te meruayle of that sight
and prayed to god to ge-
ue hym reuelacion to we-
te what all this betoke.
nyd than ther come to
hym an angell and seyde
tho that haue bloddy faces
and blode dropithe oute
of her mouthy be enuy-
ous people and wrath-
full and woll not amen-
de he in the re of and euer
they be back bytyng and
selandryng her neyburis
& be euer redy to swere o
this therfor her mouthis
shall droppe blacke blode
till they come to amens-
dement and tho that ha-
ue blacke faces as pyche
be lecherous and wolle
not leue her syn and be
gutte synners in many de-
grees and woll not amē-
de hem. They that haue
her faces as whyte as any
snowe tho be they that

haue do grete synne and
 be shryuen ther of and be
 forp for her synnes for the
 wpyng of her pen had
 waschyd her soules and
 made hem clene and so
 they be in clene lyffe and
 trewly labour for her le-
 uynge. And tho n. com-
 myn wpymen that shyne
 so bryghte passynge all o-
 thir they were grete syn-
 ners and were fore a fer-
 de wbanne they come to
 church and toke a gre-
 te repentance in her her-
 tis that they made a vota
 to god pryncing him her-
 self to take no vengeance
 on hem and they wolde
 for sake her synne and ne-
 uer do a mysse more whe-
 re for god of his grete gra-
 te & mercy hathe for ge-
 uen hem her trespase &
 all her synnes and the so-
 row of her hertis hathe
 so waschid her soules that
 they shyne so bryghte all
 othir and than the an-
 gell wente his wey & the
 bishop kuelyd downe &
 thankid god for his res-

uelacion. And ther fore
 take ensample be this n.
 comyn wpymen & be forp
 for your synnes & repete
 yow in your hertis pur-
 pose neuer to tourne aye
 to synne. And tha true
 stitthe verily ye shall ha-
 ue grace and mercy & so-
 cure to euer lasting ioy
 & blys. wher for take this
 in certeyne though ye ma-
 ke hit glosynge with wor-
 des for to disceyue your
 gostly fadir & sey that ye
 be in charite & be not. ye
 be gyle your selfe & tru-
 stid trewly ye shall not
 be gyle god that seeth e-
 uery corner of your her-
 tis. And there for disce-
 ne not your cownseil
 les for the loue of god &
 be as besy to make your
 soules clene to the sight
 of god as ye be to make
 your houses to the sight
 of man. And as ye wol-
 de aray yow in your bes-
 se clethe that ye haue a
 pense the coming of you-
 re besse frendis so shulde
 ye aray yow now to recey-

XV IIII

Be your beste frende that
is your maker our lord
Ihesu crist that this tyme
suffered passion and de
the to bringe us to ever
lasting lyff. This day
is callid also a passinge
day and in speciall for. ii
causis. One is for this day
all cristen people in reue
rence of god shulde for ge
ue all them that haue tre
spasith to him and be
in parsite loue and cha
rite to all cristen people
that hathe misse do him
all the yere be for this day
shulde be amendid with
the salue that he lith all
fores that is charite. *Ca
ritas cooperit mul
titudinem peccato
rum* Charite couerithe
the multitude of synne
It is also a passinge day
for this day shuld all god
dis children passe oute of
euill leuinge in to good
leuinge out of vices in to
virtuous out of pride in to
mekenesse oute of coueti
se in to largenesse oute of
clowthe in to holynesse.

oute of enuy in to loue &
charite out of wrethe in
to mercy oute of glote
ny in to abstinence out of
lechery in to chastite out
of the fendes clawis in to
goddis armes And thus
of his grette enemy make
his dere frende. And be
that passithe thus is wor
thy to come to a good fe
ste the whiche our lord
Ihesu crist makithe this
day to all the people.

It is callid also god
dis sonday For this day
godd is sone rose fro dethe
to liffe and so gladithe
all his seruantes with his
uprising where for all ho
ly churche makithe mye
the and melody this day
and singithe thus *Her
est dies quam fecit
dominua exultemus
et letemur in ea.*
This is the day that ou
re lord made. Joye we
and gladd we in that all
oure hertis. for the fadir
of heuen with all his an
geles makith so grette me
lodie of the uprising of

his sone that he maketh
 to day a passynge gate fe
 ste and biddith all cri
 sten peple ther to as well
 as tho that be in heuē as
 tho that be in erthe and
 they shall be full welcom
 me that cometh to this
 feste clothid in goddis
 leueray that is a good
 clothynge that is in loue
 and charite. And also
 eueryll shall tho be y shall
 come in the fendys leuer
 ay clothid in wrath &
 enuy for as the gospel tel
 lith these shall be caste in
 pryson of hell and than
 whyle othir laughithe &
 make mery they shall we
 pe and be sorow and whi
 le somme ete and drynke
 at goddis borde they
 shall grynde with the re
 te and sey. We be ne
 quante lūt tenebre
 wo wo wo howe many
 derkenes be ther for they
 shall thynke y they may
 fele the derkenesse it is so
 myrke and the paynes
 of hell shall be so harde
 for wormes shall knowe

hem for they eton her e
 uen cristen here in erthe
 with false bachtyng &
 schanderyng. where fore
 I charge yow in goddis
 name that none of yow
 com thus to goddis bord
 but yf ye be in payte lo
 ue and charite and be cle
 ne shryng & in full pur
 pose to leue his synne for
 and I wyte in certayn
 whicher wher oute of cha
 rite and in dedly syn I
 muste by the lawe of ho
 ly church with a lowde
 voyce sey thus to hem in
 audience of all the peple
 I geue the not thy ho
 sell to thy saluacion. but
 to thy dampnacione tyll
 thou come to amende
 ment And there fore
 euery cristen man and wo
 man shulde serche welle
 his coucience and make
 hym abyll to reserue his
 sauour. The su criste to
 helpe of his soule that he
 may come after this fy
 nall lyffe to ever lastyng
 ioye. Amen.

Be your beste frende that
is your make our lord
Ihesu crist that this tyme
suffered passion and de
the to bringe us to ever
lasting lyff. This day
is callid also a passinge
day and in speciall for. ij
causis. One is for this day
all cristen people in reue
rence of god shulde for ge
ue all them that haue tre
spasith to him and be
in parfite loue and cha
rite to all cristen people
that hathe misse do him
all the yere be for this day
shulde be amending with
the salve that he lith all
fores that is charite. **Ca
ritas cooperit mul
titudinem peccato
rum** Charite couerith
the multitude of synne
It is also a passinge day
for this day shuld all god
dis children passe oute of
euill leuinge in to good
leuinge out of vices in to
vicious out of pride in to
mekenesse oute of coueti
se in to largenesse oute of
glowthe in to holynesse.

oute of enuy in to loue &
charite out of wrathe in
to mercy oute of glote
ny in to abstinence out of
lecherie in to chastite out
of the fendes clawis in to
goddis armes And thus
of his grette enemy make
his dere frende. And be
that passith thus is wor
thy to come to a good fe
ste the whiche our lord
Ihesu crist makith this
day to all the people.

It is callid also god
dis sonday For this day
godd is sone rose fro de th
to liffe and so gladith
all his seruantes with his
uprising where for all ho
ly churche makith mye
the and melody this day
and singith thus **Hec
est dies quam fecit
dominusa exultemus
et letemur in ea.**
This is the day that ou
re lord made. Joye we
and gladd we in that all
oure hertis. for the fadir
of heuen with all his an
geles makith so grette me
lodie of the uprising of

his sone that he maketh
to day a passinge gate fe
ste and biddith all cri
sten peple ther to as well
as tho that be in heuē as
tho that be in erthe and
they shall be full welcos
me that cometh to this
feste clothid in goddis
leueray that is a goodz
clothynge that is in loue
and charite. And also
euill shall tho be y shall
come in the fendes leuer
ay clothid in wrath &
enuy for as the gospel tel
lieth these shall be caste in
pyson of hell and than
whyle othir laughithe &
make mery they shall we
pe and be sope and whi
le somme ete and dryn
ke at goddis borde they
shall grynde with the re
te and sey. We ue ue
quante lūt tenehre
wo wo wo howe many
derhenes be ther for they
shall thynke y they may
fele the derhenesse it is so
myrke and the peynes
of hell shall be so harde
for wormes shall kname

hem for they eton her e
uen cristen here in erthe
with false bacptyng &
slanderynge. where fore
I charge you in goddis
name that none of you
com thus to goddis bord
but yf ye be in parfite lo
ue and charite and be cle
ne shreynge in full pur
pose to leue his synne for
and I wyte in certayn
whiche wher oute of cha
rite and in dedly syn I
musse by the lawe of ho
ly churche with a lowde
voys sey thus to hem in
audience of all the peple
I geue the not thy ho
sell to thy saluacion. but
to thy dampnacione tyll
thow come to amende
ment And there fore
eueri cristen man and wo
man shulde serche welle
his coucience and make
hym abyll to reserue his
saupoure Ihesu criste to
helpe of his soule that he
may come after this fy
nall lyffe to euer lastyng
ioye. Amen.

God frendis the
se iij. dayes that
is to sey mōday
tuesday and wednes-
day ye shall faste and go
in procession man woman
and seruantes for all we
be synners and haue nes-
de to prey to god for helpe
pe grace and mercy for
t'xpe may not excuse hem
from the procession that
may lawfully be there
Than he that with dra-
we hym selfe from the cō-
maundement of holy chir-
che wylfully be synnethe
full greuously Furste he
synneth in pryde for he is
vnburum also synneth in
flewthe that knowithe
him selfe in synne & woll
not doo his diligence to
come oute there of. and
right as he with drawid
hym from the peple that
beu. gaderid to serue god
right so woll god putte
hym from all the compa-
ny of heuen and from all
the prayours that be do-
ne in hooly church till
he come to amendement

There for all cristen pe-
ple come holly to gedye
and prey the se iij. dayes
to all the seyntes in heue
to prey to god for vs for
we haue synned many ty-
mes in the yere a yenste
the commaundement of
god and there for the se
iij. dayes we shall faste &
prey to god of mercy &
remission of oure synnes
and putte a wey all the
power off the fende and
kepe vs from all mysche-
uous pavel and dredys
that fallyn this tyme of
the yere more than any
othir tyme for in this tyme
many grete thunderis
and lightenyng. And
as Lincolmiences seythe.
there were fendis that fle-
teryn in the eyre for fere
of the blaste of thundyr
when that criste come to
the hell gates whan he di-
spoyled hell and so pit
whan they here the thun-
dyr in the eyre they be so
agaste there of that they
fallen down and than
go they not vp agene till

they haue do somme' car
 sedz dedis. for than they
 reue wederys and make
 tempestis in the see and
 drawe downe shippis &
 make debate amongz the
 people and make on to
 sle a nothir andz tende/ly
 re andz brenne houses &
 drawe downe steeles &
 trees andz cause wyemen
 to ouerley be children &
 make people to hange he
 selfe and drawe hem sel
 fe in wanne hope andz in
 dyspeyre andz do many
 cursedz dedis. Andz for
 to putte a wey all soch my
 scheys. andz the powre
 of the sende holy chur
 che hathe ordeynedz that
 all cristen people shall fa
 ste andz go a processione
 the se thre dayes and prey
 to godz andz to oure la
 dy andz to all seyntes of
 heuen of helpe andz so
 coure. where for in the se
 processiones bellis be ro
 ge. baneres be splaedz the
 crosse comyth aftyr and
 the people sewith aftyr.
 For ryght as a kyng whā

he gothe to a batayle his
 trouppetis goo to fore.
 thanne the baneres andz
 than comyth the kyng
 andz his oste folowngz.
 So in this processione the
 bellis be goddis troupp
 pps the baneres comyth
 aftyr. Than comyth the
 crosse in cristus lykenes
 as kyngz of cristen peo
 ple and all seue hym and
 with her goodz preyous
 res chase a wey the sendes
 that they haue no power
 andz lyke a cursed teraūt
 wolde be fore a ferde andz
 dradde whā he berde the
 trouppis of a kyng that
 were his camp & sey his
 baneres displayedz in the
 feld with his oste coming
 forwarde hym in the sa
 me wyse the sende the te
 raunte of hell is a ferde &
 dredithe hym fore whā
 the bellis ringith and the
 baneres be bore andz the
 crosse with all the people
 come preyngz thanne he
 fleith andz dare not a by
 de and puttith a wey his
 power that processione

Narratio.

we rede at the Cite of
Constantyne as the peo-
ple wente in procession
for a disse that the peo-
ple had as they songe la-
tyn sodenly a child was
plucked vp in to the ey-
re and bore in to heuen
and the anges taughte
hym to syng this songe
Sancte deus Sancte
for ia Sancte et
in mortalia misere-
re nobis and anon he
was ladde down agen to
the erthe and thanne he
songe that same songe &
a none they were deliue-
red of her disse this is
to sey in englyshe. holy
god holy stronge god
holy & neuer shall dye ha-
ue mercy vs God that
is holy and neuer shall
dye haue mercy one vs.
god will it and woll
that we be stronge for to
fichte with the feende with
the worlde and with the
flesche and than he woll
haue mercy on vs and
brynge vs to that place

than there as anges sit
g. Sancte deus Sancte
for ia Holy god
holy stronge god haue
mercy one vs and bring
vs to his blyss Amen.

Ascensio dñi

Gods frend is so
che a day ye shall
haue an hygge &
a solempne feste in holy
churche that is callid the
ascension of our lord ihe-
su Criste for that day as
the septe and beleue te-
chith how god is veray
god & man and steyd vp
in to heuen where fore in
tokenyng of this the pa-
schyll that is the chese ly-
ghte in holy church that
hathe stode openly in the
quere from Ester vn to
this day Now hit is re-
myned a wey in tokenyng
that criste is chese lyghte
in holy church & so our
lorde diuerse tymes open-
ly appetit he to his disci-
ples and taughte hem the
septe and the beleue and
this day he steghed vp in
to heuen and there wolle

the daye of the

the daye of the

in byte vn to the day of
 dome. But now we
 shall here the maner of
 this ascension from eſter
 day vnto this day he was
 not with his diſciples al-
 gates but diuerſe tymes
 appered vn to hem and
 he appered to hem as
 they ſat yn at her mete &
 ete with hem to ſhew he
 that he was very god &
 man in fleſche and blo-
 de as they were. For ſom-
 me of hem they were in
 doute leſte he hadde be a
 ſpिरित that hathe ne-
 fleſche nor blode & ther-
 for to proue the trowthe
 he ete with hem in her ſi-
 ghte and hadde hem goo-
 m to the hyl of olyue. &
 there in ſighte of all his
 diſciples he bleſſed hem
 and ſteped vp in to heuē
 and leſte the ſteppes of
 his ſete thruſte downe in
 to the harde marbull ſto-
 ne for a tokyn of his aſce-
 ſion. Thanne we ſhall vn-
 derſtonde that the hyl of
 olyue be token the mer-
 cy we re for criſte ſteped

up at the hyl of olyue
 ſhewyng well that he is
 the hede of mercy and he
 is euer redy to geue mer-
 cy to all that aſk the mer-
 cy with meke herte.

Thanne in his up riſing
 as we call Aſcenſion an-
 geles made ſo moche me-
 lodge that no tonge may
 tell it ſo fayne they were
 of his comyng. Aſcen-
 dit uelociter he ſteped
 up ſwiftely for as it were
 a moment he was fro
 erthe to heuen. A grette
 clerke a philoſopher
 is callid Pſalmopſes he
 ſeyth that it is as fer fro
 erthe to heuen as a holy
 man myght leue a thou-
 ſand yere and euery day
 go a thouſand myle.
 But he that mette this
 wey knowithe beſte. and
 this wey ſhall be mette
 of a ryghtful & a good
 mā. Thanne in his aſcen-
 ſion he hadde with hym
 a grette multitude of ſou-
 les the which he ſette ou-
 te of hell from the fendes
 bondes. He ſteped up al



so with his woundes re-
de fresche & bloody And
as bede seythe for v. cau-
ses. Furste for to veri-
fy the seyth of his resur-
rection for he rose in very
flesche & blode that dyed
on the crosse for all man-
kynde. The secounde
to shew his woundes to
his fadyr in grete helpe &
socoure to all mankynde.
The thridde is to shewe
how ryghtfull they be dā-
pned that woll not bele-
ue in his passion & in his
resurrection. The four-
the is to shew how mer-
cyfull he is to them that
woll be leue & aske mer-
cy. The .v. is that he
bare with hym a signe of
victory for a spherne
to all mankynde for lyke
as a lord is siker that ha-
th a true aduoket be for
a Juge to answer for
him so in sikernesse to all
mankynde we fynde hym
oure aduoket ener more
redy to answer for vs at
thyng that the fende ou-
re gostly enemy makyth

a pence vs. wher for seith
the hooly scripture a sike-
rer attourney may no mā
be but god. Whi ma-
ster ostēdit filio pe-
ctus et vbera. where
for the modir shewed the
sone here brestes and her
pappes *Filio patri
latus et vulnera*
The sone shewde to the
fadyr his sides all to betō
& his woundes blednyng
how shulde any thyng be
putte a wey or deuydyd
there as soch tokenes of
loue be shewyd he may
not fare a mysse that hath
soch to frendis in the cou-
tre of heuen. Also by
the stepnyng vp in to heuē
of oure lord ihesu criste
mā hath gotyn a grete dis-
gunte for a mā to see bys
owne kynde & his owne
flesch & his blode sittyn
on the ryghte syde of the
fadyr of heuē in his trone
wherefor Angelus consi-
derynge the dignite of mā
they wolde not suffre no
man to do hē worshipp
as they dede be fore tye m

ransation of oure lordz
 ihesu criste but they wor-
 shippe men for god hym
 selfe hathe take mankynde
 on hym and is now
 in heuene bodely. Here
 by may a man see howe
 moche he is be holde to
 his god that we were
 bounde be fore and therell
 to the fende of hell and
 now we be made fre of
 all that. and oure lordz
 ihesu criste hath geue vn-
 to man a fredome a bo-
 ne any Angeles. And
 there fore we be bounde
 to hym to do hym serui-
 ce reuerence and worship-
 pe. And there as An-
 geles sommetyme kep-
 ton the gatis of paradyse
 with brennyng swers
 dis that no soule myghte
 come yn. Now by seythe
 oure lordz ihesu criste to
 mankynde he hathe caste
 vp the gatis and warne
 no man to entre there yn
 that is of fcede faste bele-
 ue for as seynt Austeyn
 seythe. *Apperuiti
 credentibus regna*

celdum Thow haste
 opened the gatis of he-
 uen to theym that be leue

Also ye shall be leue
 ryghte as a kyng of this
 worlde hathe in his coun-
 tre officeris of diuerse de-
 grees somme higher and
 somme lower and som-
 me more pryncer thanne
 somme. So oure lordz
 stepng vp at this tyme
 the lower Angell for gre-
 te woundre that they had
 de in cristus Ascensione
 whanne they sawe hym
 in flesche and blode ste-
 yng vp to heuene with
 so grete multitude of sou-
 les with hym And al-
 so for the grete woundre
 that they hadde whanne
 they sawe the fendes of
 the eyre flye a wey for dre-
 de and fere of his stron-
 ge comyng that be fore
 were wonte sparyng no-
 thyng to assaile the sou-
 les that come by theym
 and thanne they flowe
 fore grete fere of this co-
 myng. Also the good
 Angeles come in all the

haste that they myght to
do oure lordz ihesu criste
seruice reuerence and wor
shippe. Thus for grette
woundre that the lower
angell hadde of his see
yngt vp they asayde the
higher angell and they
seyde. Quia est ille
qui venit de edom
what is this that comys
the out of the world with
bloody clothys as he were
a kynge of ioye. This
is he that with de the suf
feryngt redy in his stour
gyngt sike and dede in
the crosse stronge in helle
bodely in doyngt ferfull
in ryngt and thus has
the ouer come all his en
myes and now is kyng
glorious in heuen.

Thanne whan oure
lordz ihesu criste was sep
ed vp in to heuen and
than his disciples ston
dyngt with his moder
for grette woundre of that
sighte and also of the me
lodge that they herde in
the eyre they lokyd vp
in to heuen and sodenly

ii. Angeles clothid alle
in whyte stowde by hem
and seyde. Viri galis
lei qui statis aspici
entes in celum hic
est ihesus qui assu
ptus est a vobis.

Then of galilee what se
de ye be holdyn in to be
uen it is Ihesus that is
seyed vp from yow and
so he shall come atte the
day of dome a yene and
deme all quicke and dede

And there for all cri
sten people lyfte vp you
re hertis to oure lordz
ihesu criste that now ys
seyed vp in to heuene
and sittyth at his fadir
ryghte honde and is re
dy to geue mercy to all
them that woll aske mer
cy with a meke herte.

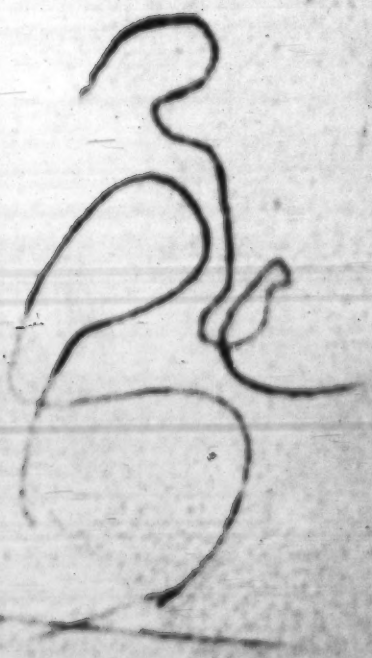
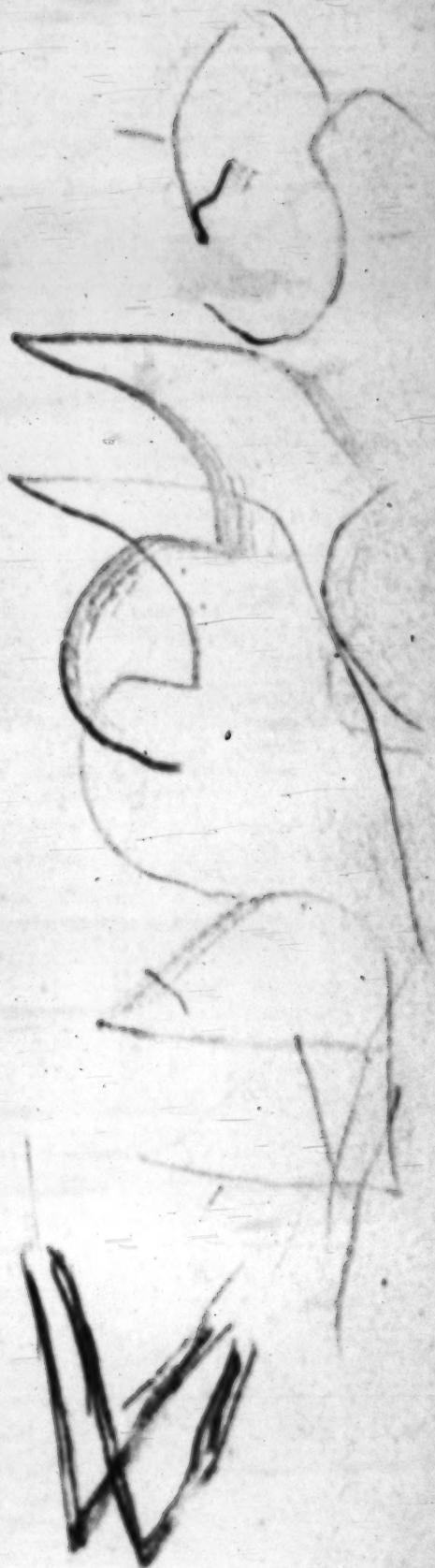
And here fore there
is no maner a man that
may excuse hym selfe nor
haue no maner excusaci
on but yf that woll hym
selfe and aske mercy to
his lordz god with a me
ke herte and he shall haue
mercy and shal be saued

for thoghe a man be ne-
uer so sinfull and he woll
aske mercy with a meke
herte he wolle geue hym
mercy. *Cor contritū
et humiliatum de-
us non despicies.* A
meke and a contrite her-
te god shall neuer despi-
ce for and he wolle aske
mercy and be sorry for his
synnes oure lord wolle
take hym to his mercy.
Thanne for to shewe his
grette goodnesse and com-
passion that oure lord ha-
the of mākynde I shall
telle you this ensample.

Narratio.

We rede in the lyffe of
seinte Carpe how a man
of mysse beleue turnyd a
cristen man oute of hys
seythe and for soke his
beleue and his cristendo-
me where fore this holy
man Carpe was so wro-
the that he fill in grete sy-
kenesse and whan he shul-
de haue preyde to god for
a mende ment he preyde
nyghte and day that he
myghte see hem haue a

bodely vengeaunce. Thā
hit happide atte a myde-
nyghte as he preyde thus
sodenly the house that he
lay ynne cleuyd in foure
partis. And he loked vp
and sawe one honged so
piteously that hit was gre-
te pite to se and than he
lokyd vp to heuen and
there he sawe oure lord
ihesu Criste with a grete
multitude of angeles sit-
tyng in his throne. and
he lokyd vp agen and
than he sawe this ij. men
stondyng be fore an hot-
te ouyn quakyng and
tremelyng for drede of
fendis like adderis and
wormes comyng oute
of the ouyn to draw the
se ij. men in to the ouyn
with hem. And so ma-
ny othir fendis come in
diuerse likenesse to helpe
that they were in to the
ouyn. Thanne was this
holy mā Carpe fayne to
see the se ij. men haue that
vengeaunce and was woul-
dre gladd there of that
he loste the sighte of oure
eij



lordz ihesu criste and his
hooly angelis for his her-
te was all one the se ij. me-
nes vengeaunce and was
sore for it was so longe or
they were put on to be
peyne And than he ro-
se and wente to hym sel-
fe and halpe all that e-
uer he myghte and whā
they were in to the ougn
than was this Carpe ve-
ry gladd there of And
than he lokyd vp in to
heuen and there he sawe
oure lordz Ihesu criste
and he sawe hym ryse
frowme his trone for grette
pitte and compassionē
that he hadde on the too-
men and come doun
to hem and toke hem ou-
te of her peyne and seyde
thus to Carpe **Exten-**
de manus tuas cone-
tra me Streche forth
thyne hondys apense me
and seyde thus I am re-
dy and nede were to dye
apene for mankynde ra-
ther than to lese hym.

Be this ensample ye
may see how redy that ou-

re lordz ihesu criste is to
all that wolke aske mercy
and for peuenesse and de-
serue mercy that is that
every man a mende and
leue his synnes and be
in full wyll and purpo-
se to synne no more and
thus he shall come to the
grace and mercy of oure
lordz ihesu criste that suf-
fered for vs and all man-
kynde one good freyday
and this day steyd vp
to heuene the whiche he
woll graunte vs and bryn-
ge vs all ther to Amen

Sequitur vigilia
penthecosten



Gode frendis as
ye knowe well a
saterday neste co
mynge is wydsoneuyn
and ye shall faste and co
me to chyrch to here you
re seruice and make you
clene to receyue the holy
goste that the fadir of he
uen sendithe amonge mā
kynde where for I coun
sell you and charge you
yf ther be any of you that
fall to any synne that he
come and amende hym
there of and I woll be
redy to all that lōgith to
me For take this mē
tayne in the same wyse
as a man woll not go to
a place there as a synne

kyngre careyne is but yf
that he stoppe his nose
and highe hym thense.
Fyghte so the holy goste
flethe from the soule that
is comberid with dedely
synne and angelus woll
stoppe her nosse for mo
che more fowler stinkith
dedely synne in the sighte
of god thanne dothe any
careyn to smell to the pe
ple and as the holy gost
flethe to hem that bydith
in good lyffe and clene
and in parfytte loue and
charite and hathe pitte
and compassion of alle
tho that be in any disse
or tribulacion to soch the
holy goste visitithe and
comyth to. And with
soche as hym listith to co
me to a byde and com
forth and techith hem
in all nede But as the ser
uice of this feste is more
preysed than any othyr
tyme for as this feste ho
ly church callith to hem
and seyth *Veni Sancte Spiritus*. Come
holy goste specially to ha
e in

He helpe and socoure and
Grace and to haue parte
of the dole that he ma-
kith at this tyme to alle
cristen people that be a-
bell to receyue his giftes.
But ye shall vnderstande
that the holy goste ma-
kith his dole in othir wy-
se than othir people. for
they dele as hit likith he
but the holy goste delithe
to all the people that is
nedefull and spedfull to
hem that gifte and some
me more and somme les-
se one gifte and somme
a nothir some he geuith
wysedome in holy scrip-
ture to vnderstande holy
scripture he geuith grace
to haue grette luste and ly-
hyng there ynn that is
for to sey they be lusty to
preche and to teche ver-
tu and goodnesse and en-
forme the people to the
bele of their soules vnto
them that here hit and be-
re hit a wey. But many
had leuer to here a songe
of robynhode or tale of re-
baudry where for goddis

worde shall not be pchith
to soche. And somme
he geuith grace so in vn-
derstandyng of diuerse
langage As Englyshe
Frenche walche Yrische
with oute any grette tra-
uayle in lernyng hit ys
a grette gifte and a mira-
cle and a speciall grace of
almighty god that any
man can vnderstande ou-
re in spekyng. There be
v. letters that maketh
all the wordes of all the
worlde and of all langa-
ges that be vnder heuene.
And with oute one of
these letters may no ma-
ner a man make no wor-
de and that bene these
A E I O and V.

And also somme he
geuith grace of counsell
for to do after good cou-
sell And somme he en-
spirith with ynn for they
that he shewith hem and
makith them to knowe
to fore what woll come
after and fall And ge-
uith hem grace to deme-
the better from the wor-

se wher for they do for thy
self and discretly that all
the people be gladd to
here be in speke and to
do after her counsell.

And somme be penithe
grace also to doo after co
sell as oure lord ihesu cri
ste gaue hym selfe couns
selling a man that wol
de leue a partye lyffe to
leue all that he hath and
go in to a religion and be
there governed by hys
wardynes counsell and
by his owne this counsell
comyth of god. And
somme be penith also gra
de of sufferynge moch bo
dely sykenesse grette wron
ges and moche disese bo
the in body and in soule
losse of catell lordship
pes mastershippes fren
dis and all that he suffer
re with a meke herte
thankyng almyghty god
of his sonde this comyth
of the grace of the holy
goste. Also be penithe
somme grace of lernynge
in diuerse science somme
to lerne one craft and

some a nothre so be the
whiche he may gete his li
uynge with trouth so that
a man woll putte to his
good will and his dil
gence and truly to la
boure and not to sloun
dre and slepe slewthe fu
ly and vnthyrty but in
dyme tyme to labour besy
de the holy goste hath ge
uen every man some
knowynge to gete his li
uynge with trouth. Also
somme be geuyn the gra
ce of pite and filith her
hertes so full of pite and
compassion of her euene
neistes that be in disese a
aduersite that they geue
hem of thair goodis to
helpe and to socoure hem
at her neede and to com
forte hem in all that they
may for cristis sake and
also mercynable that they
for geue hem all that they
haue trespassed to be in
in any wyse. Somme be
penithe also to drede god
in so moche that they be
euer a ferde to displese al
myghty god and euer

thynke of grete vengeance
te that godd woll take for
synne at the day of dome
Timor Domini ex
pellit peccatum. the
drede of god and the hor
rible peynes of hell puts
tithe a wey synne & thus
nyghte and day somme
be ever a ferde to offende
godd and ever besely to
do well in preynte as in o
pyn sighte of people he
that hathe this gifte ha
the a speciall grace of the
holly goste. Her lout
Septem dona spiri
tus sancti. These be
the pestes that the holly
goste departid among
all mankynde and geuith
somme more than sum
me But there may no
man excuse hym but that
the holly goste assignith
hym somwhat of these in
tyme of his cristenynge
where the bishopp at the
confermacion rehersthe
these wordes of the sa
cramēt I woll tell you
an ensample to ferre you
the more to the sacramēt

of cristenynge that is fou
den in the lyffe of seynt
James

Narracio.

There was an holly bi
shoppe that tourned lord
is the kyng of Fraunce
to cristen seythe and so
whan the kyng come to
cristen at the halowynge
of the founte there was
grete prese of peple that
the clerke that bare the bi
shoppes crismatory my
ghte not bryng hit to the
bishoppe. and so whan
the founte was halowed
& come to the Anoynt
tynge he myghte not co
me to his crismatory. tha
the bishoppe lifte vp his
eyen to godd prayng god
deuontly for helpe and a
none there with ther co
me a done as white as a
ny milke that was the ho
ly gost beryng in her bill
a violl with oyle and cre
me to the bishoppe And
whan he openyd the vi
oll there come oute there
of so swete a saour that
all the people had wōdre

There of and were greatly
comforted there by and
that continued till the ser-
vice was done. Here
by ye may well see though
the preste say the wordis
the holy goste worchith
the sacrament and dothe
vertu of the wordes.
Now that the holy go-
ste may descende and ly-
ghen in vs that we may
come to receyue hym to
oure saluacion Amen.



In die pentheco- sten

God men and
wymmen this
day is callid wy-
sonday for be cause that

this day the holy goste
broughte wytt and wys-
sedome in to cristus disci-
ples. and so by her pres-
chyng after in to all cri-
stendome. Than may ye
understonde that many
hathe wytt but not wys-
sedome for there be ma-
ny that haue wytt to pre-
che well and to say well
but there be fewe that ha-
the wysedome to do well.
There be many wyse pre-
chers and techours.
but her leuyng is no ma-
ner thing after her pre-
chyng. Also ther be ma-
ny that labourith to ha-
ue wytt and conyng
but fewe trauelith to co-
me to good leuyng for
who so haue wytt and
conyng to gete good
with fayre sotyll wordis
be they neuer so false he
is wyse but wytt of ho-
lynesse is not sette by. For
he that can gete good fal-
sely with knachys and
mowus he is a wyse ma-
but he that for sayth the
wytt of this worlde is a



thynke of grete vengeance
te that godd woll take for
synne at the day of dome
Timor Domini ex
pellit peccatum. the
drede of god and the hor
rible paynes of hell puts
tithe a wey synne & thus
nyghte and day somme
be euer a ferde to offende
godd and euer besely to
do well in preynte as in o
pyn sighte of people he
that hathe this yifte ha
the a speciall grace of the
holy goste. Her lant
Septem dona spiri
tus sancti. These be
the yiftes that the holy
goste departid among
all mankynde and yeuith
somme more than sum
me But there may no
man excuse hym but that
the holy goste assigneth
hym somwhat of these in
tyme of his cristenynge
where the bishopp at the
confermacion rehersthe
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cramēt I woll tell you
an ensample to ferre you
the more to the sacramēt

of cristenynge that is fou
den in the lyffe of seynt
James

Narratio.

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shoppe that tourned lona
is the kyng of Fraunce
to cristen seynt and so
whan the kyng come to
cristen at the halowynge
of the founte there was
grete prese of peple that
the clerke that bare the bi
shoppes crismatory my
ghte not bryng hit to the
bishoppe. and so whan
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me a done as white as a
ny milke that was the ho
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a violl with oyle and cre
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whan he openyd the vy
oll there come oute there
of so swete a sauour that
all the people had wōdre

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 there of and were greatly
 comforted there by and
 that continued till the ser-
 vice was done. Here
 by ye may well see though
 the prestre say the wordis
 the holy goste workith
 the sacrament and dothe
 vertu of the wordes.

Now that the holy go-
 ste may descende and ly-
 ghten in vs that we may
 come to receyue hym to
 oure saluacione Amen.



In die pentheco- sten

Godis men and
 wymmen this
 day is callid wot
 sonday for be cause that

this day the holy goste
 broughte wytte and wys-
 sedome into cristus disci-
 ples. and so by her pres-
 chynge after in to all cri-
 stendome. Than may ye
 vnderstonde that many
 haue wytte but not wys-
 sedome for there be ma-
 ny that haue wytte to pre-
 che well and to say well
 but there be fewe that ha-
 the wysedome to do well
 There be many wyse pre-
 chours and techours.
 but her leynge is no ma-
 ner thing after her pre-
 chynge. Also ther be ma-
 ny that labourith to ha-
 ue wytte and connyng
 but fewe trauelith to co-
 me to good leynge for
 who so haue wytte and
 connyng to gete good
 with fayre softe wordis
 be they neuer so false he
 is wyse but wytte of ho-
 lyneesse is not sette by. For
 he that can gete good fal-
 sely with knackys and
 motus he is a wyse ma-
 but he that for salythy the
 wytte of this worlde is a



fole But loke what holy
scripture seyth Domi-
nus recitauit nom-
inaueris quia ipsū
approbavit et nomē
eius in libro scrip-
tum fuit Our lord ha-
th receyued the name of
the pore man for he hath
preyde hym in his po-
uerte and wretyn his na-
me in the boke of lyffe
Sed uomen diuitia
tacuit quia ipsū nō
approbavit. But he
lefte the riche man for he
hathe not preyde hym
but thoughe a man be ne-
uer so riche atte the laste
he shall be pore For nou-
ghte he bringyth with
hym but his good dedis
and his hadde he that le-
ueth well and techithe
well for a good ensam-
ple in leuyng is a good
doctryne. This grace
as this day was geuen to
cristus disciples for they
taughte well and leuyde
well for they gaue good
informacion in techyng
of good ensample in le-

uyng for her techyng
and her leuyng is sprad-
de a bowte in all the worl-
de. Than how they come
to this grace ye shall here
Post ascensionem
domini. After what
that our lord ihesu cri-
ste was steyde vp in to
heuen his disciples were
in grette heynesse & mor-
nyng for they hadde los-
te her mayster that they
louyde full well and for
hym hadde losse all ther
goodys for his loue and
for sake all her frenchipp
and serued hym full po-
re in hope that they shul-
de gretely be holpen by
hym. And thus they we-
re alle heuy and gretely
stonyed and sore a fer-
de to be takyn of the ier-
es and caste in pryson &
after to be putte to deth
This made hem sorry
that they durste not go
amonge the people for
to gete hem mete & dryn-
ke but yit as crist hadde
hem in his ascension they
wente in to the cite of

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Jerusalem and there
they were in an halle of
stage and there they sat
to gedye preyng vn to
god with hole herte and
one sperite of helpe and
socoure and somme com
forte in her disse. Than
as they were thus preyng
to gedye sodenly there
was a grete clowde made
in the eyre like a blaste of
thoundre and eyn ther
with the hooly goste co
me among hem Et ap
paruerunt illis di
spertite lingue tan
quam ignis. And ly
ghte come downe amon
ge hem in likenesse of to
ges brennyng and not
smertynge warmynge
and not brennyng legh
tenyng and not flate
ryng Et repleti sunt
omnes spiritu san
cto And fillid hem full
of gostly witte for as they
were to fore but lewde
men of sighte and vn let
tered and verray Ade
ottes as of conyng and
nothyng comde of cler

gye sodenly they were the
wyseste men and the be
ste clerkes in the worlde
And anone they spake
all maner langages vnder
the sonne and there as be
fore her herte was colde
for drede and for fere of
dethe Thanne were they
so comfortid with the ho
ly goste in brennyng lo
ue that they wente and
prechyd and taught the
worde of god sparyng
for no drede but redy to ta
ke the dethe for cristus sa
ke Thanne at that tyme
there were in Jerusalem
people of all nacions and
drew in to the temple
for grete fere of the blaste
of thoundre that was in
the eyre and stodped
what hit myghte be.
Thanne come the poste
les in to the temple and
prechyd and all maner
nacions vnderstode hem
and they vnderstode all
maner nacions so they
prechyd the worde of god
Thanne were the peple
astopned wha they herde

the posteles speke all ma-
ner of langages. Than
seyde somme thesē haue
dronke so moche muste
that they wotte not what
they do seye nothiz what
they mene for they be all
dronkyn. Than answer-
de petir and seide we be
not dronke but this was
the prophēcie of Iohell
the prophete how the ho-
ly goste shulde be geuen
plenteuous to the peple
so that they shulde speke
with all tonges that is to
preche and all in the worl-
des the lawe of crist.

Thanne the people fue-
ned faste and so with in
fewe yeris the seythe was
in all the worlde. Now
hit is to wete why the ho-
ly goste more apperid
in to lykenesse of tonges
rathir than in any othir
part of mannes body &
why he come to be in sit-
tyng rathir than stan-
dyng. As to the furse
this is the cause. a tonge
is the beste membre of a
mannes body whan hit

is in good reiole and well
disposed but whan hit
is oute of reiole hit is the
worste. Venenum a-
spidum sub labia-
eorum Bitter veneme
is vnder the tonges that
spekith euill seythe Da-
uid in the sawter. And
as seint Ieme seythe A
cursed tonge is fired with
fyre of hell and may not
be chastised while the fy-
re brennyth hit And als
so for tonges muste speke
wordis of fyre that ys
sharpe and sperkelyng
to sey trouthe and notte
spare in prechynge and
techyng to reprove mys-
dedis for as holy men in
olde tyme ouercome and
droue away the fyre of ly-
ghtenyng with holy wo-
des and good preyous
res with the brennyng lo-
ue to god righte for the
fyre of the holy gost shul-
de dreyue a weye and o-
uercome the fyre of helle
that enuy hath and eny-
leuyng that regnyth now
in the tonges of moche

people and in her herte
 And for the apostles &
 othe prechors that com-
 mythe after hem shulde
 speke brennyng wordis
 that is neythir to sharpe
 nothir for drede nor for
 loue to sey the trowth &
 to tell the people her de-
 fautes and to reprove the
 synne that regneth in hem
 in many diuerse wyse and
 so to do and sey the wor-
 de of god and to reprove
 synne. and but they
 woll leue synne they shall
 with oute remedy be dā-
 ned in to the fyre of hell
 for though thou shuldest
 see dye spare not to pre-
 che the worde of god and
 telle the trowth. *Item*
Deus ē misericors
penitentibus pecca-
ta sua. Also god is
 mercyfull to theym that
 be fow for her synnes &
 woll leue hem. *Qui ue-*
ro confessus fuerit
et reliquerit ea mi-
sericordia cōsequa-
tur. For though a mā
 haue do neuer so moche

synne and he woll shew
 ue hym and for sake his
 synne mercy shall folowe
 hym and he shall haue for-
 geuenesse and so come to
 the bryghte fyre euer las-
 tyng blysse that is the
 precious loue of god that
 brennythe amonge ange-
 lis and seyntis in heuen
 Also he comythe in lyhe-
 nesse of tonges of fyre for
 it is the kynde of fyre to
 make lowe that is highe
 and to warme that is col-
 de to make softe that is
 harde and make harde
 that is softe. And also
 the hooly goste makyth
 hertis that be high of pri-
 de and enuy he makyth
 hem lowe and warme
 in loue and charite and
 also harde hertis that ha-
 ue be gaderyng and hol-
 dyng of worldely goos-
 des the hooly goste ma-
 kyth hem softe and li-
 berall to geue and to de-
 le almesse dede for the lo-
 ue of almyghty god and
 makyth theym harde al-
 so in sufferynge of harde

and strepte leynng and
in doyng of grete penaũ
ce for her synnes. Thus
the hooly goste is euer re
dy to make salue for to
hele all maner of synnes

That othir skylle ys
why the hooly goste co
me to the apostles ra
thir sittynge thanne ston
dynge for sittynge be to
kenyng the mekenesse in her
te with reſte pece and vs
nyte the whiche any ma
ner a man muste nedis
haue that woll reſcye
the hooly goste for right
as the drye wode wol
brenne clevely with oute
steryng so shulde euery
cristen man loue othir
with brennyng loue and
charite clevely with oute
feryng of wrathe or en
uy or any maner of ma
lice eche with othir and
euery man shulde be ſay
ne of othir welfare and
this makyth to haue a
good tonge. But as
ſone as the wordes be ca
ſte a trowne by deſcenſi
on of malice and enuye

a none the fyre of the ho
ly goste quenchith and
thanne riſith vp ſmoke
of grete wrathe and en
uye betwene party and
party and also grete gre
uaunce and heynneſſe for
the ſoule and cauſith it
to ſayle grace that it may
haue no conſideracion to
reſon than anon the wic
kyd ſpirites bene redy
ryſe & vp ſmoke in the ſa
me mannes herte that is
for to ſay grete wrathe
and enuy and euyl will
that hit may haue no ma
ner reſte but euer ſtody
ng and thynkyng al
ſo howe he may auenge
hym and doo vengeaun
ce vpon to his enemyes and
ſo is a man euer troublid
and beſy in curſid dedis
and like to be dampned
body and ſoule in hell to
euerlaſtyng peyne but
yf he haue ſocoure and
helpe of the hooly goste
and alle ſuche thynges
that may come of cur
ſid and wicked tong
ges.

There for the holy go
 ste comyng in the lykes
 nesse of tonges of fyre to
 brenne oute the malice &
 enaye and anoynte he m
 with swetenesse of grace
 loue and charite. And
 therefor we shall pray to
 the holy goste to geue
 vs grace so to tempre ou
 re tonges that we may e
 uer more speke good &
 that oure hertys may be
 fedde with mekenesse that
 we may be abyll to be fed
 de with the holy goste.
 As seynt Gregor was
 whanne he expounded the
 prophecie he toke to him
 his dekon seint Petre to
 weyte as he expounded.
 and made drawe betwe
 ne hym for petre schulde
 not se how he dyde in his
 stodyng. Thanne as
 Gregor satte in his chair
 stodyng holdyng vp
 his hondis and his eyen
 to heuenward the holy
 goste come lyke a whyte
 downe with fote and bill
 brennyng golde and sat
 te on Gregor right shuldr

dre and putte her bill in
 Gregoris mouth. and
 whanne he with drew it
 than he had Petre weyt
 te and so continued till
 he hadde made an ende.
 but he expounded the go
 spell so boldly that Pes
 tre hadde meruayle ther
 of and preuely made an
 hole in the clothe þ was
 betwene gregor and hym
 and sawe how the holy
 goste fedde hym. And a
 none the holy goste shew
 de Gregor howe Petre
 hadde done Than Gre
 gor blamyd Petre and
 chargid him that he shul
 de neuer sey no thyng
 whyle he leued. But
 whanne gregor was dede
 an eretike wolde haue bre
 ned his bokys that this
 holy mā made & than Pe
 tre with stode hym and
 seyde nay and tolde all
 how the holy goste had
 de done to hym whyle he
 expounded the proph
 cie and so sauyd his bo
 kys unbrennyd that he
 hadde made by the grace
 f i j

of godz andz yifte of the
holy goste the whiche ye
ue vs grace to be fedde of
hym here in oure leuyng
that we may haue the blys
se that neuer shal haue en
de Amen.



In die sancte tri nitatis

Godz men andz
wymmen thys
day ys an hygh
andz a solempne feste in
holy churche for it is of
the holy Trinite For
as holy churche at wyts
font yde makith mencion
how the holy goste co
me vn to cristus disciples
Now at this tyme is ma
de mencion of all in. per
sones that is for to say.
Pater filius et spi
ritus Sadyr andz sone
andz holy goste thre per
sones andz one god in tri
nite wherefor we be boun
de to doo all the reueren
ce andz wo:shippe that
we can or may to this ho
ly trinite Also ye shall
vnderstonde whye howe
andz what the cause that
this feste was ordeyned
This holy feste was

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worshippid for the trinite
te sedyng for heretikes
confoundyng and for
the trinite worshippynge
Furste hit was ordeyned
for the forme of the tri-
nite syndyng. And a gre-
te clerke Johan Bellet
tellith that forme trinite
was in the furste mā adā
oure forme fadyr that co-
me of the erthe one per-
sone and. Eue of Adam
the seconde persone of
hem bothe come the in-
persones as her childe.

Thus the trinite was
founde in man where fore
man shulde haue mynde
to doo worshipp to the
hooly trinite. For hooly
churche ordeyned that
in weddyng of man and
woman to gedye so that
the masse of the trynityte
is songon. and atte hys
de the one belle shalle be-
ronge in worshipp of the
Trinite where for all cri-
sten peple be bounde gre-
te to worshippe the ho-
ly Trinite. The se-
conde cause is that feste

is ordeyned in confoun-
dyng of heretikes and
of lolleris for to dystrope
thym and thyr false
opynyones that they had.
de a penste the hooly tri-
nite fore ryght as heretis-
kes in the begynnyng of
the fetyr with her swe-
te wordes and false oppo-
nynes where a bouthe to
dystrope the fetyr of the
hooly Trinite in the sa-
me wyse lolleris nowe a
dayes with her false spe-
ce of gyle be a bouthe also
to with drawe the peo-
ple from the true bele-
ue and fetyr of the hos-
ly trinite and the beleue
and fetyr of hooly chir-
che ~~the~~ martires and
confessours to the de the
fetyr so now this lol-
leris pursuith the men of
hooly churche and be a
boute in all maner weyes
that they can and may
fynde to dystrope and vn-
do hem so that they mys-
gite haue her purpose.
And thus they shewe o-
penly that they be not
f iij

goddis seruantes for they
be oute of charite and he
that is oute of charite ys
fer from god but he that
suffered tribulacion per
secucion and disse for
the loue of almyghty god
and pray for his enemy
es and wolle not do no
vengeaunce but putte all
in god almyghty and
he wolle quyte hem full
well in euer lastyng blisse
for oure lord seyd thus.
Non habet uindictam
Ego retribuam Put
te all thyng to me and
I shall quyte every man
after his deservyng for
though god suffer hooly
churche to be persew
id by soche mysse and
prowde leueris but at the
laste he ordeyned soche
a remedye that hooly chur
che is holpyd and her en
myes confundid and sha
med. Thus it happid
on a tyme with the Em
perour of Rome that hi
ght Attila and he was
made by heretikes as Jo
han bellet tellith the why

che Emperour perswas
ed Cristen people for
and hatid hem and ho
ly churche gretely. where
for he made to doo breu
neall the bokys that my
ght be founde of cristen
feythe. But as almyghty
god wolde there was a
good hooly man and
that was a grette Clerke
and that clerke was cal
lid Alpynyon that in
meytenyng of the feyth
of hooly churche he ma
de the story of the Try
nite and the story also of
sente Stephyn and bron
ghte hit vn to the pope
for to haue hem songon
and redde in hooly chur
che. But the counsell of
that grette clerke they to
ke the story of Sente Ste
phyn and lefte the story
of the hooly Trinite till
to the tyme that Seynt
Gregory was pope than
for to reprene hem and
do hem shame that be so
the mysse beleuyng peo
ple and wolde not bele
ue in the trinite but made

after her reſon many be
reſpikes and in confidera
cion of hem ſeinte Gre
gore the pope ordeyned
this feſte to be halowed
and this ſtory to be ſong
gon and radde in hooly
church in worſhippe of
the trinite with all criſte
people The thride cauſe
is for the highe trinite
worſhipping and for
all Criſten men ſhulde
knowe how and in what
maner they ſhulde beleue
in the trinite for as hooly
church teachith he that
beleuith in the Trinite
ſhall be ſaued and they
that dothe not ſhall be da
pned. Whanne is it full
expedient and nedefull
to all Criſten people to
knowe how they ſhull be
leue. ye ſhall vnderſtonde
that perſite loue to god
is the beleue for he that
beleuith perſitely makith
no queſtions that litill a
vaylith. *Fides non ha
bet meritum ubi hu
mana ratio prebet
experimentū. Feithe*

hathe no mede ne meri
te where mannes wyſte
yeuith experience. than
is it good for all criſten
people to make loue to
be mediator to the hooly
goſte praying hym to
lyghten vs with ynnere
ſoules that we may ha
ue grace to come to his
perſite beleue There for
this day was ſette nexte
with ſunday hoping that
the hooly goſte woll be re
dy to all Criſten people
that woll calle hym and
ſpecially in lernyng of
the feythe but yit for ma
ny wyttis be doulle to ler
ne than they may not ſe
nor here but they be brou
ghte in by grette enſample
But that people is not
moſte commendable yf
we may be enſample co
me the ſonner to the be
leue in the fader and the
ſone and the hooly goſte
in. perſones and all one
god take hede of this en
ſample Of yſe ſnow and
watyr how that the ſe in
be diuerſe geſte in ſubſta
f in

[Large handwritten signature and scribbles]

ce and pit is all but wa-
ter. ye may vnderstonde
by the watyr the fadir by
the yse the sone. and by
the snowe the holy goste
watyr is an element that
hathe grete myghte and
strengthe and as the ma-
ster Alysaundre seyth it
is a boue heuen in the ma-
ner of yse like a cristall &
dothe worshippinge to be
and anone it is vnder er-
the and the erthe is grow-
ded vppon water. And
dauid seyth in the sauter
it is all a bout the world
and in all thyng for in
harde stones and yron
somme tyme swete wa-
ter for this watir is so full
of myghte is to vndersto-
de the fadir that his pow-
er is so moche that he go-
uernithe all the worlde.
and knowith all thyng
and all is at his wyll &
commaundement. By
the sone Ihesu criste ye
shall vnderstode yse that
is water congelid harde
and brethill that is Ihesu
criste verray god and

man that toke the substā-
ce and fragelte of man &
hynde whanne he was co-
ceyued of the holy goste
in the virgyn mary and
borne of her body god
that suffered passion vn-
der pouce pilate done vp
on the crosse dyed and
was berped and the thrid-
de day rose from dethe to
lyffe and after on hooly
thoursday steyd vp in to
heuen and shall come a-
gaine at the day of dome
and deme the quych &
the dede. By the snowe
ye shall vnderstode the
hooly goste for ryght as
snowe is but watir and
yse and libhte in the ey-
re but how no man can
tell So comyth the hos-
ly goste from the fadir &
the sone Spiritus san-
ctus a patre & filio
non factus nec crea-
tus nec genitus sed
procedens but how it
is for no man to stody for
it excedit all mennes wyt-
te to stody there vppon.
but sadly beleue the fadir

is full god almyghty. & of hym come sone fulle god and of hem bothe comyth the holy goste full gode. This trinite was known in the ful lyng of criste as the go spell tellithe. In hap-
**tisma christi tota trinitas se manifes-
 tanit scilicet pa-
 ter in voce filius in
 carne spiritus sanc-
 tus in columba et
 totum celum aper-
 tuerat.** Than our lord ihesu criste was ba-
 ptisid in the watir of flint to zdan and all the peo-
 ple nye of the countre the-
 re a boue were baptised
 there with hym and as
 they were in her prepon-
 res **Et apertisunt ce-
 li et spiritus sanc-
 tus descendit sicut
 columba.** The holy
 goste come downe in ly-
 kenesse of a whyte doue
 and lyghtyd on cristus
 bede. **Et vox de celo
 dicena Hic est fili-**

**us meus dilectus in
 quo michi bene com-
 placui.** And the fadir
 spake in heuen and seyde
 Thou arte my well be-
 loued sone that plesid
 me well that was the ho-
 ly Trinite that spake in
 his persone and the so-
 ne was ther bodely in his
 persone whanne Johan
 baptiste seyde to the peo-
 ple **Ecce agnus dei.**
 Se the lombe of god. &
 the holy goste was seyne
 in his persone. Sicut
 columba descenden-
 tem a sa whyte doue co-
 me downe and the se inj-
 be but one god in trim-
 te wherefore hit were full
 nedefull to all cristen peo-
 ple to prey besely so that
 we may haue grace to ha-
 ue the persite loue to be-
 leue in the fadir the sone
 and the holy goste thre
 persones and one god in
 trinite

Narratio.

We fynde that the mo-
 die of seynt Edmund
 of pountney as he stod

ed of this holy Trinite
she apperped vn to hym
and leyde in his hondeliij
rynges eche with ynn o
thir. And in the furste
was wroton Pater the
fadir in the secounde Fi
lius the sone and in the
thride Spiritus San
ctus the holy goste and
seyde my dere sone to so
che figures take hede and
lerne what thou mayste
and take good hede to
this ensample for ryghte
as a ryng is rounde with
oute any be gynnynge &
endynge ryght so in per
sones in one god but for
to stode how hit myghte
be it is but folys for hit ex
dithe any mannes wytte
to mense there vpon but
saddely beleue ther vpon

Marracio.

we red of a clerke that
was gretly lerned in dy
uinite the whiche stode
ed besely to haue brought
this in a boke why god
wolde be beleued on god
and thre persones and
so as he walked on a day

stoddyng in this mater
by the see sonde he was
ware of a fayre childe sit
tyng on the see sonde &
hadde a lytill shelle in his
honde and ther with he
toke watyr oute of the
seelande caste hit in to a
litill pitte faste Than
seyde this mastir to this
childe sone what doste þ
and he seyde Sire y am
a boue to haue all thys
watyr that is in the see in
to this litill pytte Than
seyde this mastir that
shalte thou neuer do hyt
passithe any manes pow
er. Sire seyde he as sone
shall I do this as thou
shalte doo that thou arte
a boue to do and anone
the childe vanisshid a wey
Than this mastir thou
ghte it was not goddis
wyll and lefte his sto
dyng in that mater &
thankethe god hely By
this ensample we may se
that it is not goddis wil
that we shulde mense yn
that mater but stede fast
ly be leue in the fadir the

fone ande the hooly goste
 Veni per fidem tri
 nitatis come by feyth
 ande loue of this perfite
 feyth of the trinite. Veni
 per opera miseri
 cordie come by the wer
 kys of mercy doyng. Ve
 ni per opera iusti
 tie come to this be leue
 be doyng of werkys of
 ryghte wysnesse and thus
 ye shall come to this per
 fite beleue fadir ande sone
 ande hooly goste Et tunc
 coronaberis corona
 glorie eterne Ande
 than thou shalt be crow
 ned with a crowne of es
 uerlastyng Joye ande
 blisse to the whiche bryn
 ge vs to the hooly Try
 nite Amen

De corpore xpi

O Godd frendis ye
 shall understode
 that this das ys
 an h/gh ande a solemp
 ne feste in hooly church
 the feste of corpus chris
 ti hit is the feste of oure

lordis his owne body the
 whiche is offerd to the
 highe fadir of heuē at the
 auter in remission of ou
 re synnes to all cristē pe
 ple that leue here in perf
 te lyffe ande charite. and
 gret socoure ande helpe
 in releuyng hem that be
 in paynes of purgatory
 there a bydyng the mer
 cy of godd ye shall vnder
 stonde that this feste
 was fonde by a ~~pope~~ that
 was callid vrbane the v.
 the whiche hadde grette
 grace and deuocion in the
 sacrament in the. Ande
 consideryng the grette me
 de helpe ande socoure to
 mannes soule ande to the
 furtheryng of leuyng to
 all cristen people here in
 this presente worlde the
 re fore he ordeyned this
 presente feste to be halow
 ed in the nexte thours
 day after the feste of the
 hooly trinite for all cristē
 people that wol be sa
 ued muste haue sadde be
 leue in the hooly sacrament
 that hit is goddis owne

body in f. me of brede
made by the vertu of cri
stus wordis that the pre
ste septe and by wor
shyng of the holy goste
Thanne for this holy
thought to drawe the
people to more deuotion
and better wyll to this
holy sacrament and to
do the seruice this day he
grauntith to all that be
worthy that be tho that
be verrey contrite and
shreyn of her synnes &
be in the churche at bo
the eynsenges at mate
nesse and atte masse for
eche .C. dayes of pardon
and for eche oure of the
day .xl. dayes of pardon
and every day of the ys
sasa .C. dayes of pardon
in remission of all her syn
nes for ever more endu
ryng. Thanne ye shall
understode that oure lord
I. su crist on sheweth our
day at nyghte whanne he
hadde souped and myste
well that in the morowe
that he shulde suffre passi
on and de the and passe

oute of this worlde vnto
his fadir in heuen he or
deryned a perpetuall me
mory of his passion to a
byde for ever with all cris
ten people here in erthe.
He toke brede and wy
ne and made his owne
flesche and blode & gaue
hit to his disciples to ete
and to drynke and seide
**Accipite et mandu
cate hoc est corpus
meum** Take ye thys &
ete hit for hit is myn ow
ne flesche and blode and
this he dede for they shul
de haue mynde of hym.
And so he gaf to all o
thir prestes power to ma
ke his owne body of bre
de and wyne thus every
preste hath power to ma
ke the sacrament be he
good or badde for the sa
crament may no man a
mende nor a peyre but he
that is a good man and
a holy leuer helpith gre
tly tho that he preyth for
And he that doth the
office of the preste wor
shely and truly. shall

be glad and ioyfull that
euer he was borne. For
oure lord hath zeune a
preste a yeste and poure
here in erth that he yafe
neyr to angelle in heuin
that is to make his own
body in forme of brede.

There fore ze schall ha
ue worschipe more in he
uene thene any tonge can
tell or herte thinke and
he that is an euill lifer
and knowis hym selfe in
dedely sinne & presumith
to minister that worthy
sacramente & woll note a
mende hym he may be se
wer of perpetuall damna
cion wyth fyndis of hell
in euer lastinge payne.

Then schall ze vnderstand
that he grauntith this sa
crament to be vsid for euer
more in holy churche for
foure causes that be nede
full to all cristen people
The fyrste is for manes
grette helpyng. The se
conde for cristus passion
myndyng. The thridde
for grette lone shewyng.
And the fourthe for gre

te mede getyng. *Nota
quod propter nouē
rationes predest ho
mini audire missā
secundum Augusti
nū* Seynt Austyn seith
hit profitith gretly all cri
sten people to here masse
and in speciall for ix. cau
ses & seyth thus. *Quia
illo die qua audie
rat missam necel
saria cibaria ei cō
ceduntur.* For that day
he herith a masse he shall
fayle no bodely fode nor
no necessary thyng that
shall be longyng to hym
nor no lette shall haue in
his iorneye where that e
uer he trauelithe The se
conde is all veniall syn
nes shall be foryueuen him
and ydull wordis The
thridde is yf a man dye
hit shall seonde for his ho
sell The fourthe he shall
not that day lese his sight
The v. all ydull othis y
day shall be foryueuen him
The vi. that day he shall
not dye no soden dethe.
The vii. as longe as he



herith that masse he shall
not wax olde. The viij.
all his steppis towardz
and fromwardz the chir-
che his goodz angell we
nythe to his saluacion.

The ix. all the while y
he be holdithe the hooly
sacrament all wikyd spir-
ites fle from hym andz
haue no power ouer him
be he neuer so grette a sen-
ner. This helpe andz so
coure we haue of the ho-
ly goste andz of the sacra-
ment here in erthe andz
at oure laste ende all cris-
sten people woll sende af-
ter the preste to come to
hym with goddis body &
to reserue hit knowynge
well that he beleuyth se-
defastly that it is the same
flesche and blode that cri-
ste toke of oure lady sent
mary andz was borne of
her body verray god and
man andz after sufferyd
passion andz de the on the
crosse for all mankynde &
leyde in tombe. And rose
from dethe to lyeue andz
now sittithe on his fa-
-

ris righte honde in heuen
and shall come a yene at
the day of dome andz de-
me the quicke andz the
dede euery man after his
deseruyng. So this pers-
fite beleue all cristen peo-
ple shall be armedz andz
made stronge to withste-
de the fendes that wol co-
me andz a sayle at the de-
partynge betwene the bo-
dy andz the soule for thas-
ne fendes come besely to
brynge hym oute of the
beleue. thane shall the sa-
crament that a ma hath
reseruedz in his lyffe ma-
ke him myghty & strong
that he shall sette all the
fendes at noughte & so o-
uer come hem. A no-
thir skyll that the sacra-
ment is broughte to a ma
to aske mercy of criste &
remission of his synnes
haupngz full truste & be-
leue that criste is euer re-
dy to foryeue all the m y
woll aske mercy with a
meke herte. As David
seythe. Cor contritū
et humiliatū deus

49

non despicies A con-
trite hert & a meke oure
lord shall neuer despise &
that we may see ensam-
ple whan he hunge vpon
the crosse betwene ij. the
apostles that were men of cur-
soure leuyng. And there-
for they were ordeyned
to be dede and that one
askid mercy with a me-
ke herte and seyde **Domine**
dum ueneris in
regnum tuum me-
mento mei Forde god
be whan thou comyste
in to thy kyngdome haue
mynde on me and anon
at his firste askyng he
gaue hym mercy & more-
ouer he seyde to him thus
Hodie mecum eris
in paradiso This day
thou shalt be with me in
paradise And that othre
the selfe wolde aske no mer-
cy in no wyse for pryde he
had in his herte and
therfor he was dampned
in to hell. Thus oure
lord Ihesu criste shed-
de his blode on the crosse
in helthe to all mankynde

de so in the masse every
day he shewith his blode
in grete socour helpe and
saluation to all mankynde
and the same flesche
and blode is shewid es-
uery day in the masse for
we shulde beleue stedfast-
ly ther one And he
beleuyth not ther on ver-
ily that it is so shall not
be sauid at the day of do-
me.

Narracio

Therefore I tell you
this ensample that is in
the lyffe of wode the bi-
shope of canterbury this
bishophe had with him
clerkes that beleuyth not
perfytly in the sacrament
of the auter & seyde they
myght not beleue that the
body & blode of Criste
myghte be ministred in
the masse Thanne was
this bishophe sory and
prayde to god besely for
her amendement And
so on a day whan he was
at the masse & hadde ma-
de the fractione he sawe
the blode drope from the

oste in to the chalyse thā
he made a signe vn to hē
that beleued not to co-
me nere him & to se and
whā they sawe his fingers
ris bloody & the blode rā-
ne from the oste in to the
chalisse a none for grete fe-
re they cryde & seyde. O
thou blessid mā that has-
te this grace to holde cri-
stus body in thyne hon-
dis that droppede blode
in to the chalisse we bele-
ue verely ther vpon & we
besech the to pray to him
for vs that thou haste in
thy hondis that he take
no vengeaunce on vs for
oure missebeleue and we
crys mekely mercy And
a none the oste touned
in to the forme of brede
as hit was be fore & thā
they wer perfite men of
beleue eneraftir Anothir
skille is that the sacra-
ment is made in the Au-
ter to make a mā be of
tyr sighte there of the so-
ner to haue mynde on cri-
stes passion & to haue it in
mynde for hit is the be-

ste defence a yense temp-
tacion of the fende. For
seint Austyn seyth the
minde of cristus passiou
puttith a wey all temp-
taciones & the power of
all wickid spiritis And
for this cause wdis and
ymag be sette on high
in the churches for as so-
ne as a man comyth in
to the church he shulde
se hit & haue hit in his
mynde & thinke on cristus
passion where for crosses
& othir ymagis be full ne-
cessary & nede full. What
somme euer the se lollers
seyne for & hit hadde not
be full profitable holy fa-
deris wolde haue destroy-
ed hem may peris a go-
ne. For righte as the
people do worshipp to
the kinges seal not for lo-
ue of the seal but for re-
uerence of the kyng that
it comyth fro So wdis
and ymagis be sette for
the kinges seale of heuē
and othir seintes in the
same wyse for Ymagis
be leude people is bohis

50
And as Johan ballet
seyth ther be many thou
sandes of people that can
not ymagyn in her he
tis how criste was done
on the crosse but as they
se by ymages in churche
and in othir places ther
as they be And to haue
the bette mynde on cri
stus passion I tell you
this ensample

Narratio

Ther was a cristen
man of Englonde that
wente in to the hooly lo
de and hyred an hethyn
man to be his gyde and
as he come in to a fayre
foreste and sawe many
fayre thynges but this cri
sten man meruelyd gre
tely that he herde no noy
se of byrddus and there
of he hadde grete merua
le and seyde to this he
thyn mā I meruaile mo
che that ther is no son
ge of byrddus in this wo
de than seyde this hethyn
mā this is the wode that
ye calle passio wode that
your grete prophete dy

ed ynwere for on son
day that laste was that ye
calle palme sonday all the
fowles of this wode dye
for sorow and all this wo
de shall lye as dede But
on sonday nexte comyth
that ye calle Estre day
they quicke a yene and all
the yere afte make mes
lodge. where for loke vp
in to the trees and see
than be sawe every botte
of the trees lye full of bir
dus as fladde as they had
be sprede on the crosse

Thanne seth birddus
haue mynde one cristus
passion and make soche
mornynge & sorowe mo
che more cause hathe mā
kynde that were boughte
from ever lastynge dam
pnacion to ever lastynge
saluacion by his passione

The thridde cause is
why the sacramēt is vsid
in the auter for a mā shul
de by the sighte ther of
thynke on our lord ihu
sul criste fadur of heuene
that hathe but oon sone
that he louithe passynge

all thyng but he sparid
not to sende hym downe
in to this worlde to suffer
passion and deathe and
to shedde his precious blo
de for maknde to by hym
oute of the fendes boundes
and to write a char
tour with his owne pre
cious blode of fredome
for euer more to all man
kynde so that a man forse
te not his chartour by de
deply synne but he that lo
ueth godd woll kepe his
chartour for godd ashithe
of a man but loue where
he seyth thus. Da mi
chi cor tuum et suf
ficient michi Some per
ue me thy herte and hit
is now for me I haue
take hede of this ensam
ple.

Narracia

There was an Erle
of venys was callid syre
Ambreyghte that lound
the sacrament in the au
ter passyng wele and did
hit all the worshippe and
reuerence that he coude
and myghte. So whan

that he lay speke and shul
de be dede he myghte not
reseyue the sacrament for
castyng than was he sor
ry and made dole and
thaune he lette make cle
ne his righte syde and to
couer it with a fayre clos
the of sendell and ley god
dis body there on And
seyd thus to the oste lord
thou knowiste that I
loue the with all my herte
and wolde fayne reseyue
the with my mouthe
and I durste and ther
for that I may notte I
ley the on that place that
is nexte to my herte and
so I shewe the all the lo
ue of my herte that I
can and may where for
I beseeche the good lord
haue mercy on me and
euyr ther with in sight
of all the people that we
re a bouthe hym his syde
openyd and the oste
wente there in to his syde
And I haue his syde
closed a yene And soo a
none after he dyde and
partid out of this world

51

So lette vs loue the sa-
 crament in oure liffe and
 do it reuerence and wor-
 shippe and thanne at ou-
 re laste ende whā we shall
 dye & passe oute of this
 world hit will socoure vs
 and brynge vs to euerla-
 styng blysse. Thus
 the sacrament is vsid for
 grete mede getyng to all
 that beleue there ynne.
 for though it hane the li-
 kenesse of brede and the
 taste hit is flesche and se-
 myt the brede it is quiche
 and sempt the dede ye mo-
 te beleue verely that it is
 goddis blessyd body that
 toke flesche and blode of
 the virgyne mary and af-
 ter dyde on the crosse and
 rose from dethe to lyue
 and steyed vp in to he-
 uen and now sittithe on
 his faderis rigthe honde
 and shall come a geyne at
 the day of dome to de-
 me the quiche and the
 dede and he that rescey-
 uith it here and beleued
 verely ther vpon shall ha-
 ue euer lastyng lyffe in

the kyngdome of heuen
 as the gospell seythe.

*Qui manducat hūc
 panē uiuet in eter-
 num.* who so etith of
 this brede shall leue euer
 and neuer be dede and
 he that resceyuith hit and
 beleuith not thus pena-
 erit in iudicio at the
 day of dome he shall be
 dampned in to euer las-
 tyng payne. *Augusti-
 nus in persona xpi i-
 sti.* Manduca me
 non mutabis me in
 te sed tu mutabis
 in me. Seynte Austyn
 seythe in the persone of
 criste Ete me but y shall
 not tourne and chaunce
 in to the but thou shalte
 tourne and chaunge in
 to me.

Narracio

We rede that there was
 a Jewe that went with
 a cristen man a felowe of
 his in to a church of cri-
 sten people and herde
 masse *Et post missa
 dixit iudens* And af-
 ter whan masse was don

8 / 8 8
the iewe seide to the cri-
sten man Si ego tan-
tum edissem quan-
tum tu comedisti non
esurirem ut puto in
tribus diebus. If I
hadde eton as moche as
thou haste eton I shuld
de not be an hungered as
I twowe in many dayes
And thanne seide cri-
sten man Vere nichil
comedie For southe
quod he I etc no mete
this day thanne seide the
iwe Ego uidi te coe-
dere puerum pulch-
errimum quale sa-
cerdos eleuauit ad
altare I sawe the etc
a childe the whiche the
preste helde vp at the au-
ter Et tunc uenit pul-
cherrimus homo ha-
bens multos pue-
ros in gremio suo.

And thanne come a fayre
man that had many chil-
dren in his armes. Et
dedit unicuique ne-
strum unum pueru-
m quale sacer-
dos comedat. And pat

echer cristen a childe soch
as the preste etc. yit to
sharpe yowre beleue the
more to this hooly sa-
cramēt I woll tell you
this ensample

Narracio

werede in seynte Gre-
gorius tyme there was a
woman that highte laci-
na and she made brede
for the pope and othre
prestes to singe with and
for to hosell with the pe-
ple Also whan the pope
come to this womā to re-
ue her hosell and seide
take here goddis body
than this woman smilid
and laughid and thanne the
pope with drew his hō-
de and leyde the oste vp-
on the auter and tour-
ned to this woman laci-
na and seide to her whi
smylest thou whan thou
shuldeste resceue cristus
body as do she seide why
callist thou that cristus
body that I made with
myne owne hondis And
thas Gregor the pope so
spoke for her messie beleue &

hadde all the people prey
to god to shewe somme
miracle for this woman
nes helpe and whan they
hadde preyde longe Gre
gor wente to the auter a
pene and founde the oste
toured in to red flesh
and blode bledynge and
he shewde hit to this wo
man Than she cryed &
seyde lord now I crye
the mercy I beleue that
thou arte verray god &
man and goddis sone of
heuen in forme of brede.
Thanne hadde Gregor
the peple prey a yen that
hit shulde tourne a yene
to bredis likenesse and so
hit dede and with the sa
me oste he hoselid this
woman lacina and ther
for late us do all the wor
shipp that we may to the
sacrament that we can
or may and be in no mys
beleue

Narratio

Also we fynde that in
denyncher be syde exbrig
ge was a woman lay sick
and was nye dede and

sente after a hooly per
son a botte mydnyghte
to haue her rightis than
this man in all the haste
that he myghte be a wse
and wente to church &
toke goddis body in a
box of puerp and putte
hit in to his bosome and
wete forthe towards this
woman. And as he wete
thourgh a foreste in a
fayre mede that was his
nexte wey it happid that
his box fell oute of his bo
some to the grounde and
he wente forthe and wo
ste hit not and come to
this woman and herde
her confession And than
he askid her yf she wold
be hoselid and she
seyde yf se. than he put
te his honde in his bos
me and soughte the box
and whan he founde hit
noughte he was full sorp
and sadde and seyde da
mr in wolle go after god
dis body and come a
none a yene to yow and
so wente forthe fore we
pyng for his simpulnesse

and so as he come to a
welow tree he made ther
of a rodde and stryppyd
hym selfe all nakyd and
to bete hym selfe that the
blode rane doune by his
sydes and seide thus to
hym selfe O thou sim-
ple man why haste thou
losse thy lord god thy
maker thy former & thy
creatour And whanne
he hadde thus bete hym
selfe he dede on his cros
this and wente forth.
And than he was wa-
re of pilour of fyre that
laste from erthe to he-
uen and he was all asco-
pned therof yit he bles-
sed and wente ther to
and there lay the sacra-
ment fallyn oute of the
bope into the grasse and
the pilour schon as bry-
ghte as any sonne and la-
syd from goddis body
to heuyn and all the be-
stys of the forest were co-
me a bout goddis body
& stode in compassoun-
de aboute hit & all kne-
lid on foure knees saue

on blake horse that knel-
yd but on that on knee
Than seide he yf thou
be any beste that may spe-
ke I charge the in gods
dis name here presente in
forme brede tell me why
thou kneliste but on thy
one knee. Thanne seide
he I am a fende of hell
& wolle not knele & y my-
ghte but I am made a
pense my wyll for hit is
wreton that every kyng
of heuen & of erth
shall be to the worshippe
to the lord god. Why
arte thou like a horse &
he seide to make the peo-
ple to stele me & at soche
a towne was one hougid
for me & at soche a towne
a nothir Tha seide this
hooly person y commaū-
de the by goddis flesche &
his blode that thou goo
into wildernesseg be ther
as thou shalte neuer dis-
sesse cristen people more
And a none he wente
his way he myghte no le-
ger a byde And thanne
this man wente forth to



De festo sancti
Andree apostoli

¶ On this day
beginning with a
mass of Saint Andrew
the first called by and
the first of the twelve
to go to the
house of the apostles
and the first
to go to the
house of the apostles

merciful. One is for his
great holiness in his old
age. The second
for his good heart.
The third for his great
compassion suffering.
He was a man of body
living for whom he
suffered and he
saint. When the heart
that he was suffering
desires more he is in all

94? wanting



**De festo sancti
andree apostoli.**

God men and
wommen sch a
day ye shall haue
seint Andrews day and
ye shall faste the euene &
come to god and to
hooly churche and wor
shippe this hooly seynt
that day for thre speciall

vertous One is for his
grette holynesse in his ded
doynge. The secounde
for his good leuynge.
The threde for his grette
compassion sufferynge.
He was a man of hoolg
leuynge for whanne he vn
derstode and herde of
seint Johan the baptise
that he was prechynge in
deserte anone he lefte all
h i

his wordely occupacion
andz wente to hym andz
was his disciple. Andz
so after on a day as crist
come walkyng by the
way and seint Johan ba
ptiste saw hym walkyng
he seide to his disciples.
Ece agnus dei qui
tollit peccata mundi
See the lombe of godz
that shall doo a way the
synne of all the worlde.
Andz whanne seint An
drew herde that anone he
lefte seint Johan baptis
te and sewid forthe criste
Andz whanne he her
de criste preche hit plesid
hym so well that a none
he wente and sette Petre
his brother to here criste
preche than they caste gre
te loue to godz andz sone
after as they were in the
see of galyle fischyng crist
come andz callid hem &
a none they lefte fischyng
shippe andz nette and all
that they hadde andz se
wid criste euer after and
were with hym tyll he
stpedz vp to heuene.

Narratio.

Thanne after that
seint Andrew prechid a
mongz the people than
on a day as he prechid it
happenyd so ther was a
man amongz the people
that was callid Nicoll
that hadde leuyd many
wynters in lechery but
pit by the grace of god he
thoughte to amende his
lyffe andz whan he herde
that the worde of godz
was of so grette vertu that
hit shulde putte a way all
temptacions of synne he
lete write a gospell andz
bare hit with hym where
some euer he wente andz
with the vertu there of
he abstepnedz hym selfe
from synne. But pit on
a day by temptacione of
the fende he for gate hym
selfe andz wente agene to
a brothellus house as he
was used to doo be fore
andz whan he come the
dyr andz whan the wy
men lokyd vp on hym
they cryed oute on hym &

seyd o thou olde sely man
what doste thou here go
home agene for we see so
many maruelous on the
that we may not haue to
do with the. Thanne
this Nicoll be thoughte
hym that he hadde the
gospel vpon hym and a
none he wente to seint an
drew and tolde hym all
the cause and preyde seint
andrew to prey for hym
that his soule myghte be
sauyd. Thanne seint
andrew wolde neuer ete
ne drynke tyll he wiste
whethir Nicoll shuld be
sauyd or no. Thanne
seint andrew fastyd .v.
dayes brede and watyr
and preyde besely nyght
and day. Thanne come
a voyce and seyde as thou
haste faste and preyde
make Nicoll to do the
same and thanne he shall
be saued. Than seint
andrew bad Nicoll faste
.v. dayes brede and was
ter and prey besely vnto
god and so he dede and
thanne come a voyce to

seint andrew agene and
seyde thy prayours and
thy fastyng hathe made
Nicoll that was loste
founde agene and he shall
be saued.

Narratio.

Also anothir miracle
that anothir yong man
come to seint andrew in
a tyme and seyde preue
ly to hym sire my modyr
hathe be longe aboute me
that I shuld lye with
her and for I wolde not
do her wyll she hath acuz
sed me to the bishope &
seyde that I wolde haue
done that synfull ded with
her where for I wotte
well that I shall be dede
and yit I hadde leuer
dye than selandyr my mo
dyr so foule There for I
beseche yow prey for me
that y may take my deth
patiently to the saluaci
on of my soule Thanne
seyde seint Andrew goo
forthe to thy dome and
I shall goo with the. and
so ther with the people
come and sette hym be
h n

fore the bisshoppe And
whan his modyr accusid
hym he seyd no thyng
but helde his pefe Than
seyd seint Andrew.

*Innocens lingua
eius sine causa dam-
nabit.* This cursed
woman for luste of her
body wrongfully is abou-
te to dampne her owne
childe to dethe venge-
aunce woll come to the.

Thanne seyd she lo sire
iustice euer sethe he my-
ght not haue his wyl he
hathe drawyn vnto this
man for counsell and so-
cour Thanne the iustice
comaundid to caste this
pouge man in to the was-
tyr to drowne hym and
to putte seint andrew in
pryson tyll he were a vy-
sid what dethe he shulde
dye. Thanne seint an-

drew preyde besely vnto
god for helpe and so-
cour and thanne a none
come a grete thoundyr
and made all the people
so a ferde that they were
fayne to sette seint An-

drew oute of the prysen.

And eyn ther with co-
me a lyghtnyng of fure
and brennyd the modyr
of the pong man in sight
of all the people. And
thus was this man sa-
uyd and the iustice by
this grete miracle tour-
ned to cristen seyth and
moch othir people with
hym and euer after bele-
uyd in god and seint An-
drew ther by ye may see
that he was hooly in le-
uyng.

Also he was grete in
miracles worchyng for
on a day as he wente by
the see side he saw a drow-
ned man caste oute of the
watyr than andrew prey-
de to god to reue hym aye-
ne to lyffe and anone this
man rose Than andrew
askyd hym where that he
was drowned. and he
seyde we were .x. men to-
gedyr & herde of an hooly
man that hyght An-
drew And we were co-
myng to here his pre-
chyng and as we were

55
in the see there come a
grette tempest and drow-
ned vs all to gedre but
wolde god that we hadde
be caste to londe to gedre
that we myght haue ben
repsted to lyffe to gedre
ayene. Thanne anone
seint andrew preyde to
god that all the bodys
myght come to gedre &
so they dede. and where
caste vp in diuerse coun-
tries Than seint andrew
made and ordeyned to
gedere hem all to gedre.
Than he knelyd downe
and preyed god long
for theym tyll they were
repsted all to lyffe. Than
seint andrew made hem
all to knele downe & than
he god and prechyd hem
and taughte hem cristen
seythe and cristened hem
all and whan they were
stedefaste in the seythe he
sente hem home to theyr
owne countre with mo-
che ioye to hem and ma-
ny othir miracles he ded
that were to longe to
telle thus ye may se that

he was myghty in mira-
cles worchynge that rep-
sted so many men to lyffe
Also he suffered grete pas-
sione for criste sake for
whanne he was in the ci-
te of pateas there he to-
ned to the seythe the wyf
of Egeas. And this
Egeas was a grete man
and made moche people
to do sacrifice and ofrin-
ges to maumentys but
for seint andrew repreud
hym ther of anone he ma-
de to take hym and wold
haue made hym to do sa-
criste but he wold not
and stedefastly agensto-
de hym and preyed be
many ensamples be cau-
se that he and all the peo-
ple shulde worshipe god
and not the fendis of
hell Thanne was egeas
wode for wrothe and ma-
de men to take andrew &
scrype hym nahyd and be-
te hym wi. h storges that
all his body ranne on blo-
de and thanne made to
bynde hym hande and fo-
te and made do hym on a
h in

croſſe for he ſhulde payne
there on longe or he died
but whanne andrew co-
me to the place ther the
croſſe was he knelid dow-
ne and ſeyd thus. *Sal-
ue crux que in cor-
poris christi dedica-
ta es.* Hooly be thou
croſſe that arte halowed &
made hooly by the precy-
ous body of oure lord
yeſu chriſte. I deſire to
clippe the to me where
for take me to the for I
yelo me vnto my maſter
yeſu criſte that dyed on
the croſſe. And than an-
drew ſtoode vp and ded of
his clothis and gaue hem
to the tourmentours
and bad hem do as they
were chargid to do of
the iuſtice. Thanne they
bounde hym to the croſſe
honde and fote and his
hede downewardeg and
ſtrepued hym ſo that the
blode barſte oute at eue-
ry knotte of the ropes &
ſo he honged there. in. day-
es a lyue prechynge the
people and ſo ther come

to the prechynge many
thowſandes of people &
for pite that they hadde of
hym they bad Egeas ta-
ke hym downe or they
wolde ſle hym. Thanne
for ſere of the people ege-
as come to take hym dow-
ne. Than ſeint Andrew
openſtoode hym and ſeyd
*Quid tu veniſti ad
me egeas* what comiſt
thou to me Egeas wete
thou well thou ſhalte ha-
ue no myght to take me
downe for on this croſſe
woll I dye. And eyn-
ther with. *Hic enim
dicta ſplendor ni-
mis circuiens eum
quasi per media ho-
ram.* a grete lyght come
a boute hym that ther no
man myghte ſe hym in
ſpace of halfe anoure and
more. Thanne ſeyd ſeint
Andrew. *Obsecro te
dne miserere mei.*
I be ſeche the lord ha-
ue mercy on me and ſo
in that lyght he paſe vp
the goſte. And thanne
whan egeas ſawe & know

this that he was dede he
wente homeward than
after that day he waxed
wode and sone after he
died among all people
And whan maximilla
his wyffe herde ther of a
none she toke andrewes
body and buried it in a
tombe. and oute of the
tombe welled manna &
ople to gedre and by that
people of the Countre
knowe whanne hit shuld
be dere and whan grete
plente For whan it shall
be cheppre hit wellyth
plentyfully and whan it
shall be dert the skarsely.

Narracio.

Hit fell so ther was a
bishop that louyd well
seint andrew and for the
fynde myght in no wyse
brynge hym oute of his
purpose he come to the
bischoppe in lyknesse of a
feyr woman preyng hym
that she myzt speke with
hym in counsell of con-
fession And he graun-
ted ther to Sine seyd she
I am a knyghtes doughter

ter and haue be moche
cherished and nourishid
in grete tendernes and for
I see this world is but
a vanite to truste vpon y
haue avowed chastite &
now my fader wold mar-
ry me to a worthy prin-
ce and for I wolde not
brecke my vowe y am co-
me preuely a wey in po-
re aray and thus y herde
of your grete holynesse &
am come to haue your
councell and socour & hel-
pe of you. wherfore I
pray you that ye ordeyn
for me that the fende ha-
ue no power to lette me
of my purpose Thanne
the bishop comforted her
and bad that she shulde
thanke god that hadde
sette her in suche purpose
and that he wolde sende
her grace ther with to co-
tinue And seyde to her
Esto securus filia.
Be thou sekure doughter
this day thou shalte dyne
with me and thanne we
shall by good auyse whan
we haue dyed ordeyn fo
h. iij

for yow that ye shall do
ryght well. May sir seyde
she leste the people wold
haue any suspessione of
badde reule ye seyde the
bischop ther of no charge
*Plurima erimus i
non soli.* For ther shall
be so many in company
that ther shell be none su
spessione. Thanne sho
thankyd hym seyre and
scho was sette to for the
bischoppe in a chayr at me
te. And euer whanne the
bischoppe lokyd on her
he semyd her so fayr that
he was gretly temptyd on
her so that he hadde all
moste forgete hym selfe.
And thanne anone ther
come a pilgryme to the
gate and bete fast on the
gate that all that were in
the halle were sore a sto
nyd of the noise so he cry
ed lete in lete in. Thanne
seyde the bischoppe shalle
this man come ynn.
Thanne seyde sho late hym
answere to somme questi
one firste whethir he be
worthy or no to come so

nye in presence. Thanne
seyde the bishop I pray
yow make ye the question
for I am not a wysid at
this tyme. Thanne seyde
sho to the massenger. *In
terroga quod e mas
gis miraculu quod
deus unanu in par
ua re fecit.* Aske hym
what was the grettyste
miracle that euer godde
made in a fote of erth.
Thanne whanne the pil
gryme was askyd this he
answerd & seyde a mannes
face the which is but fote
and but a mannes owne
face. For thow all the me
and wymmen that euer
where borne stode a fore
me yette shulde y knowe
one from a nothir be som
degre. whan he yafe this
answere he was gretly co
mendyd therfore. Than
seyde she I se that he is
wyse. byd hym yefe a no
thir answer to anothir
question. Aske hym whe
thir erthe is heper or he
yn. Than he answerd &
seyde thus. There as cris

seye body is ther is erth
 for cristys body is of our
 kynde and oure kynde is
 erth. ther fore ther as cri
 stis body is erth is beye
 er than heuyn. whanne he
 hadt yeuyn that answere
 he was well a lowed and
 was beden come in May
 seyde she late hym a soyle
 the thyrde question **A**s
 ke hym how ferre it is fro
 heuyn to hell than whan
 he was opofid of this he
 answerde the messengere
Goo agayne to her that
 setteth in the chayre be fo
 re the bishop and bydde
 her geue this answere for
 she can better than **I**.
Quando de celo in
 abissum cecidit For
 she is a fend and hath me
 tyn hit and so did **I** nez
 uer She fyll downe with
 lucifer And whanne the
 messengere herde this he
 was all heuy but he pafe
 this answere that all men
 myghte here. Than this
 fend vanished away with
 an horrible stinke Than
 the bishop bethougt hym

of his temptation & was
 fory in his herte and anon
 he made to send after this
 pilgryme but be that the
 messenger come agene to
 the gate he was gone.
 Than the bisshope made
 all men to pray to god
 to sende wetynge what the
 pilgryme was & so good
 ly halpe hym at his nede
 Than come ther a voyce
 to hym and seyde hit was
 sent andrette that come
 and to socour hym for the
 good loue & seruice that he
 dyd to hym and had hym
 preche this miracle to the
 people to se and knowe
 how graciously he hel
 pith all that well pray to
 hym And ther fore late
 us worshippe and pray
 to hym to be oure socour
 and helpe agenste the fin
 de now and euer.

. **A** **M** **E** **M** .

X





**Festum sancti ni-
colai.**

Goode men and
wommen soch a
day ye shall haue
seint nicolas day the whi-
che is moche preysed in
hooly churche and spe-
cially for thre causis. the
furste for his meke le-
uynge. The secounde for
his heuenly teching. The

thyrde for his grete com-
passion haupnge. Furste
he was made lowly. Pa-
ter eius epiphanius
mater eius iohana
dicta est. Hit is seyd
that his fadyr highte epi-
phanus and his modyr
ione the whiche in theyr
thoughte goto seint nicolas
And whan he was
borne they made her na-
mes bothe to kepe and to



lene in chastite and no
more come to gedre but
holde hem plesid of this
one childe that god had
sente hem the whiche they
made hym cristen and
callid hym **Nicolas** that
is a mauntes name but
he kepith the name of the
childe for he chose to kee
pe vertuous mekenesse &
simplenesse and with ou
te malice. Also we rede
whyle he lay in his cra
dill he fastid wednes
day & freyday these days
as he wold soke but ones
of the day and therewith
helde hym plesid. Thus
he leuyd all his lyue in
vertuous with this child
is name. And ther fore
children done hym wor
shippe be fore alle othre
seintys for he was euer
meke with oute any mali
ce so that all people pray
sed hym for his meke le
uyng here. Also he was
bischoppe of the cite of
mirre by the whiche that
come from heuyn. For
whan the bischoppe was

dede all the bishoppes of
the countre come to ge
dre to chese anothir than
he come a voyce to on of
hem and bad hym ryse
erly in the morowe and
go to the churchdore &
make hym bishop that ye
finde there that is callid
Nicolas. And so on the
morowe he come to the
churchdore and ther he
founde **Nicolas**. And
than he seyd thus to hym
**Quale nome habes
tu** what is thy name.
Inclito capite And
lowtyng with his hede
answerd mekely & seyd
Nicolas thanne seyd the
bischop **Fili veni me
cum**. Sone come with
me for I haue to specke
with the in counsell and
so ladde hym to the othir
bishoppes and seyd lo
seris here is he that god
hathe ordeyned to be.
And so they made hym
bischop of mirre by heuen
ly chesng. He hadde al
so a grete compassione of
tho that were in disse

and parrell for whan his
fader and his moder dy
ed they lefte hym wors
dely good y now the whi
che that he spente on the
that where pore & nedye.

Narratio.

Ther fell so that ther
was a riche man that had
iiij. fayre daughters yong
wymmen but by mischa
se he fell in to pouerte so
that for grette nede he or
dyned his eldyste dous
ghter for to be a comyn
woman. And so after
the tothir to daughters
for he myghte not fynde
hem And so by this me
ne got he leuyng and
heris bothe for he woste
not how to leue for the
grette pouerte that he sto
de ynn And whan Ni
colas herde there of he
hadde grette compassione
of hem all and come pre
uely in a nyght to this
mannes house & at a wyndow
he caste a bagge of
golde in to this mannes
chambre. and on the mor
row whan this man rose

and founde this golde a
none ther with he mar
ied his eldyste daughter
Thanne come nicolas &
brought anothir sene af
ter and ther with he ma
ried the secounde dous
ghter Thanne this man
had grette meruayle how
this golde come thethir
and wakyd preuely to
knowe ther of and the
thridde tyme Nicolas
come and this man her
de the golde fall anone he
wente oute and ouertos
ke Nicolas and whan
he know that hit was he
that had holpen hym so
in his nede he knelid dow
ne and wolde haue kyssid
his fete but he wolde not
suffre hit but prayed hym
to hepe counsell while he
leuyd.

Narratio.

Also anothir tyme men
were in the see lyke to
be drowned in a grette tem
pest they cryed to god &
seint nicolas seynge thus
Domine rex eterne
succurre nobis mi

seris. Lord kyng euer
lastyng socour vs wrecch
is & anone nicolas come
and seyde. Vocastis
me ecce assum pre
sena. Io I am present
at your calling and so
brought hem forth saue
and sounde to londe.

Narracio.

Also ther was in the
countre in a tyme grete
derthe of corn. Fames
valida and grete houn
ger in so moche that the
people where all moste
losse for the faute of me
te. Thanne hit hapenyd
ther come shippes of the
Emperours fraghte in
to an haupn with whete
in that countre. Thanne
wente seint Nicolas to
hem & preyde hem that he
myght haue of euery ship
pe a. C. bushelles of her
whete for to releue the pe
ple with. And he wolde
vndyr take that they shul
de lake none of her mette
whan they come home
thanne he hadde all his as
kyng and whan the ship

pes come to the emper
our they hadde her full
mesure and lackyd no
thyng of her corne that
seint nicolas hadde tho
rough his hooly prayour.
Quam probat San
ctum dei farris au
gmentacio. How
meruelously be grace of
god and prayour of this
hooly man this whete
was multiplied and en
creasyd for of that whete
was so grete plente that
hit founde all the people
to ete and drinke and
sowgh y now thre yere af
ter.

Narracio.

Another miracle ther
where .ij. knyghtes that
where accused of treson
to the emperour of a fals
se mater and where com
maunded to prison for
to haue ben putte to deth
sone after. Thanne they
cryde to god and to seint
nicolas for helpe and so
cours so that the nyght be
fore that they shulde be
dede seint nicolas come

to the Emperour as he
lay in his bedde and seyd
thus to hym why haste
so wrongfully dampned
these knyghtes to dethe
a ryse vp anone and deli-
uer hem oute of prison
anone or else y woll prey
to god to ryse batell vp
on the in the whiche thou
shalt dye and wylde bes-
seys shall ete the. Than
seyd the Emperour to
hym what arte thou that
so boldely spekyth and so
thretenyste me. Thanne
seyd he y am nicolas the
bischop of mirre than the
Emperour anone sente
after the knyghtes and
seyde to hem what myche
crafte can ye that thus
hathe traueled me to
nyght know ye any man
that hyghte Nicolas bi-
shope of mirre. Thanne
as sone as they herde this
name they fell downe to
the grounde and helde vp
her handys thankynge
god and seint Nicolas.
Whanne they hadde tolde
the Emperour of his

lyffe and how hooly he
was the Emperour bad
hem go to hym and than
ke hem of her lyffe and
so they dede and he prey-
de the knyghtes to prey
Nicolas to threten the
Emperour no more but
prey to god for hym and
for his reame and so they
dede. Thus ye may see
that he hathe grete com-
passion of hym that whe-
re in disse. Thanne af-
ter whan seint Nicolas
shulde dye he preyde to
god to sende hym an An-
gell to sette his soule.
And whan he sawe this
angell come seint Nicolas
louted and seyd.
*In manus tuas do-
mine commendo spi-
ritum meum rede-
misti me domine de-
us veritatis.* And
so he yelde vp the goste
and whan he was bury-
ed at the hede of his tom-
be sprange a well of oyle
that dede medycyne to all
fores. Thanne hit hap-
pyd many yeris after

that turkye destroyed the
cite of mirre ther as seint
te nicolas lay and whan
the people of the cite of
Barus herde that the cite
of mirre was destroyed.
xlvij. knyghtes wher
re ordeyned to go thedyr
than they arayde shippis
and wente thether and
be tellyng of four monethes
that wher lefte ther
they knewe seint nicolas
tombe and vnde hit a
none and there they founde
seint Nicolas bones
swymmyng in oyle than
they toke hem vp and
broughte hem to the cite
of Barus with grete solemnyte.
Thanne for grete miracles that wher
wroughte there in the cite
of mirre encreased ayene
And so after seint nicolas
was dede they chose
another bishoppe in his
steede and anone after by
enmyte of the people he
was putte downe from
his bishopriche and than
anone the oyle sesyd and
ranne no more. Thanne

was the bishoppe callid
ayene to his cite than the
oyle sprang oute ayene
as hit dede to fore and dede
many miracles.

Narracio.

Ther was a cristen
man borrowed a certeyn
some of money of a iewe
and the Jewe seyde he
wolde lene none but he
hadde a borrow. and this
cristen man seyde he had
none but seint nicolas &
he graunted to take seint
nicolas to borrow Than
this cristen man swore
vp on the auter that he
wolde well and trewly
pay this money ayen &
so departyd and wente
her wey till day of pay-
ment come and whanne
this day was passyd than
the iewe askyd his money
and this cristen man
seyde that he hadde payde
hym & the iewe seyde nay
he hadde not. and that
other seyde he hadde and
that he wold do his lawe
and swore vp on a boke
And so whanne the day

come that they shuld go
to the lawe the cristen
man made hym an holo-
we staffe and putte the
gold ther in and so co-
me to the lawe. And
whanne he shulde swere
whyle he wente to the bo-
lie he toke the Jewe his
staffe ther the gold was
ynne to holde. And by
this mene swore he had
payde the iewe and whan
he hadde sworne he toke
his staffe of the iewe a-
pene and wente home-
wardes And as he wen-
te by the wey he was pas-
seng slepy and he leyde
hym downe to slepe in
the hygge weye Thanne
hit happenyd ther co-
me a carte rennyng and
wente ouer this man and
flew hym and brake his
staffe that the golde was
ynne and the golde fylle
oute. Thanne the peo-
ple sawe that this come
of grette vengeance for the
falschede that he had done
And they sette the iewe
and bad hym take vp his

money. Thanne was
the iewe fory and seyde he
wolde not but yf that
they wolde prey seinte ni-
colas to reue hym apene
than he wolde be cristen.
**Releuauit a defun-
ctis defunctum.**

Thanne this dede man
was reyd from deth to
lyffe by the prayour of
seint nicolas **Baptis-
tor auri uiso inde-
us iudicio** Thanne
this iewe that was oute
of the beleue by the sight
of this miracle he was
cristened.

Narratio.

Also there was anor-
thyr iewe that sawe the
grette myght of seint Ni-
colas in miracles wor-
thyng and he lette ma-
ke an ymage of seint Ni-
colas and sette it in his
shippe to kepe his good
and charged the yma-
ge to kepe well his good
whyle he was absent and
whanne this man was
gone ther come theuys
of the see and robbed

this man and he bare a they
his good. And whanne
this Jewe come home
agene and sawe all his
good gone he was full
wrothe with seint Nico
las and toke a staffe and
all to bete this ymage &
seyde. Ecce omnia ho
na mea posui in ve
stra custodia. No god
he I toke all my good
to your keepyng for gre
te truste and hit is stole
away ye haue disseued me
and there for thou shalt
a byr every day tyll y ha
ue my good agene. Than
as these theues departyd
the good seint Nicolas
come to hem and seyde
Cur tam directe fe
ristia me flagella
ri why haue ye made me
be betyn thus sore. Than
they seyde Quis es tu
what arte thou that spe
kyste thus to us. Than
he seyde Ego sum Ni
colaus seruus dei.
I am Nicolas the ser
uaunt of god that ye ha
ue made thus sore be be

tyr and shet byd hem both
for he was betyn for the
good that they had bo
ne a way that was taken
hym to kepe and he bad
de hem goo and bere this
good agene a none or els
ly3 goddys vengeaunce
shall falle one yow and
ye shall be hongyd in hell
euerichone. Than they
were sore a ferde and bar
re agene the good that
same nyght. And one
the morn whanne the
Jewe come and sawe
his good broughte ayes
ne anone he was cristes
nyde and after that he
was an hooly man. And
every yere after on seinte
Nicolas day for the gre
te loue that he hadde to
seint Nicolas and also of
a sone that he hadde that
was a clerke he made a
grette feste on seint Nico
las day thanne hit hap
ped on a tyme ypon one a
seinte Nicolas day he
hadde many clerchys to
his feste. Thanne come
the fynde to the gate in ly

kenesse of a pilgreme and
askyd somme good for
goddys sake. Whanne
the good man that made
the feste toke his sone
almesse to bere the pelgre
me so the childe wente to
the gate thanne was the
pelgreme gone And the
childe folowed after the
fende. And whanne he
was a good wey from
his fadrys place the fende
caughte the childe and
slew hit And whanne
the fadre herde there of
he was full sorow and toke
he the childe and leyde
hit in his chambre and
creped for sorowe and seyd
a seint Nicolas is this
the rewarde and mede
that I shall haue for the
grette worshippe that I
do to the and anone the
childe rose from de the to
lesse than this man was
full gladd and thankyd
god and seinte Nicolas.

Narratio.

Another miracle there
was a man that preyde

to god and to seint Ni
colas that he myghte ha
ue a childe and yf he had
a childe he wolde lede hit
to the churche of seinte
Nicolas and there he
wolde offer vp a coupepe
of golde and than sone
after he hadde a childe.
And whanne this chil
de was of resonable age
his fadre dede do make
a coupepe of golde And
whanne hit was made
hit likyd hym so well that
he lete make another and
thanne he wente towar
des seint Nicolas chur
che and he muste passe
ouer the see. So whanne
they were in the see the
fadre hadde the sone take
vp some water with the
coupepe. And than the
childe wolde haue caught
water and the coupepe
fyll oute of his honde in
to the see And than the
childe wolde haue caught
the coupepe ayene and fill
after in to the see and
so the childe was drow
ned there in the see.

Thanne the fadȝe made moche sorwe but yit he wente forth with þe othir coupe to do his pilgrymage And whanne he come to seint Nicolas church and offerid vpon his coupe and sette it on the Auter anone hit was caste from the auter and he sette hit aȝene & hit was caste ferther and yit the thride tyme he sette hit aȝene and thanne hit was caste moche ferther Thanne come the childe with þe othir coupe in his honde and seyd to all the peple that seint nicolas toke hym vpon by the hande whanne he fill in to the see and latte him saue oute. Thanne was the fadȝe gladd and of fered vpon there bothe coupes and wente home aȝene with grete ioye and myrthe.

Narratio.

There was another ryche man that be pȝores of seint Nicolas hadde a childe and he ma-

de a feyre chappell in worshippe of god and seint Nicolas. So hit happed on a day this childe was takyn with enemyes and ladde in to another strayne countre & there he was in seruice in the kynges courte And as it happed on a seint Nicolas day he be thoughte hym of the grete myrthe and solempnite that was made that day in his fadres chapel at home and he was heuy and sykedy wounder sore. Thanne the kyng herde ther of Thanne seyd the kyng Nicolas what meneste thou to sighte so sore be mery for thou muste nedys a byde here with vs And anone ther come a grete wynde and smote the house and braste hit And the childe was caughte vpon with the coupe that he bare in his hande and was sette be fore the gate of the Chapell ther as his fadȝe made his feste. Thanne was

there made grete ioye and
myrthe of this miracle.
So thus ye may see how
grete compassione that
seint Nicolas hadde of
hem that were in misse
ue and disse some bo
lys say þ this childe was
of Normandy and was
takyn with a sword on be
yonde the see and ofte he
was betyn. And ones
whan he was betyn vp
on a seint Nicolas day
and putte in to prison
than he wepte sore And
with that he fell on slepe
And whanne he woke
he was in the chyrche of
his fadres.

**De concepzio
ne beate marie
virginis.**

God men &
wommen so
che a day ye
shall haue the
concepcon of oure lady
the whiche day and feste
hooly chyrche makyth

mynde and mencion of
the concepcon of oure la
dy for thre speciall causes
The firste is for her fa
dres hoolynesse The se
counde for her modres
goodnesse And the thri
de for her mekenesse She
hadde a fadre that was
callyd Joachym that
was so hooly a man that
whanne he was but .xv.
wynter of age he depar
tyth all his good in to
thre partys. And one
parte he delyd to wedo
wes and to fadres chil
dren The secounde par
te he gaue to theym that
were pore and nedys.
The thryde parte he lie
pithe to hym selfe and
his housholde And whā
he was .xxij. wynter of
age for the grete goodnes
se of Anne he wedded
her And whanne they
were wedded they were
to gedyr .xxij. yere in
the whiche tyme Anne
neuer displefed him with
no maner thyng nothir
nyghte nothir day. For

she was so gentyll to him
for they were bothe go-
od and hooly yet god
sente hem no frute of her
bodys but were barey-
ne. where fore they made
a vowe to god that yf
he wold sende hem a chil-
de they wolde offered vnto
to hym vnto the tem-
ple for to serue god bo-
the nyghte and day.

Thanne on a day as
Joachym wente with
his neyborus to the tem-
ple to do his offerynges
The bisshope that hi-
ghte Asachar rebuked
hym openly before all the
people and seyd Joa-
chym hit fallyth not for
the that arte bareyne and
haste no frute to do offe-
rynges with othir peple
that god hathe sente fru-
ts in Iherusalem Than
was Joachym sore dys-
maped and distonped
with this rebukie Than
he wente home wepyng
and toke his shepard
preuely with his shepe
and wente forth into a

ferre countrey a monge
mounteynes and hyllis
and purposid to haue
be there all his lyffe and
neuer more to come ho-
me to Anne his wyffe
Thanne whan ioachym
was gone Anne was so-
ry and preyde to god
and seyd lord that me
is woo that I am ba-
reyne and may haue no
frute and now more my
husbonde is gone from
me I wote not whethir
he is be come lord haue
mercy on me. Thanne
as she preyde thus an an-
gell come downe and co-
forted her and seyd an-
ne be of good comforte
for thou shalt haue a chil-
de in thyne olde age ther
was neuer none lyke ne
neuer shall be. Thanne
was anne a ferde of this
Angells his wordis &
of the sighte of hym and
lay all wey in her preyou-
res as she hadde be dede.
Thanne wente the same
Angell to Joachym &
seyde the se same wordes

and badde Joachym take
a lambe and offere hit
in sacrifice to god and so
he dede and whanne he
hadde done so from myd
day tyll euensonge tyme
he lay on the grounde in
his prayours thankynge
god with all his herte.
Thanne on the morow
as the angell bad he wen-
te homeward to Anne
his wyffe with his shepe
And whanne he come
nyght home the Angell
come to Anne and bad
her goo to the gate that
was callid the goldyn
gate and a byde her hus-
bonde there tyll he come.
Thanne was she gladd
and toke her meydenys
with her and wente to
the gate and there sche
mette with ioachym and
seyde lorde I thanke the
for I was a wedowe and
now am a wyffe I was
bareyne and now y shall
haue a childe y was woo
and wepyng and now
y shall be in ioye lpyng.
And sone after anne con-

seyued our lady And
whan she was borne she
was callid mary as the
angell badde be fore.

Than after that she was
wenyd she was brought
to the temple and leste
there among othir vir-
genys to serue god both
nyghte and day. Than
was she so meke among
all othir virgenys in all
her leuyng that all vir-
genys callid her quene
of virgenys So she is the
mehyste of all the seintes
that be in heuen and most
redy to helpe all them
that callid to her in any
nede.

MARFACIO.

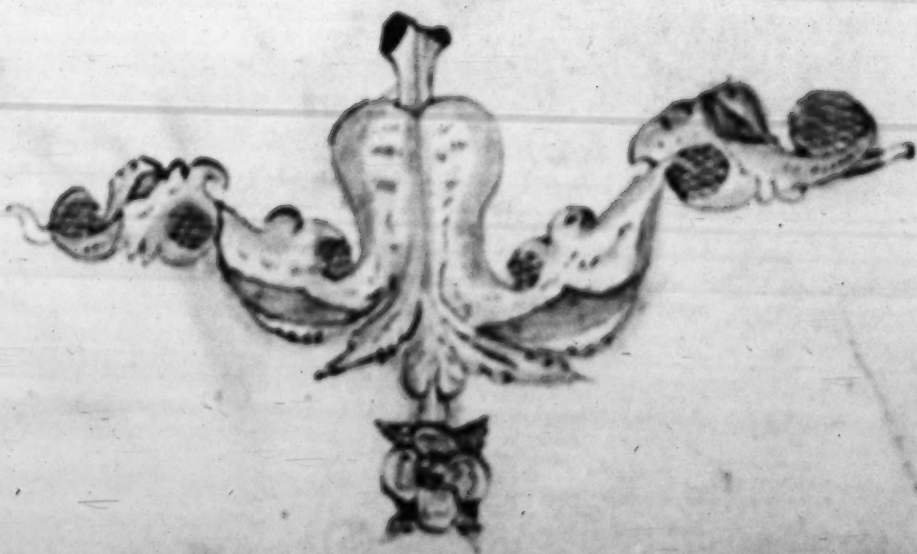
We rede in booke write
a miracle of our lady.

There was a lordys
man that hadde gaderyd
moche good of his lordys
for he was his rent
gaderar and wente to be-
re hit to his lord. Than
was ther thefes that set-
te for hym to robbe hym
by the weye in the woode
there as he muste nedys

goo thourghe So whan
 he come in to the wode
 he be thoughte hym that
 he hadde not seyd oure la
 dy sauter as he was won
 te to do And he knelyd
 doune and he ganne to
 sey. Thanne come oure
 lady lyke a fayre madyne
 and sette a garlounde on
 his hede and at eche aue
 she sette a rose in the gar
 lounde that was so bry
 ghte that all the woode
 shone there of and whan
 he hadde done he kyssed
 the erthe and wente his
 wey. Thanne come the
 thefes and toke hym and
 ledde hym to her maistre
 the whiche had seyen all
 the se doynges than seyde
 he to hym what woman
 was that that sette the
 garlaunde on thyne hede
 and he seyde fyre for sothe
 y see no woman ne gar
 launde Than seyde the se
 maister the se y wote well
 thou arte a lordys man &
 haste moche good with
 the but y wolde fayne we
 te what woman that hit

was that come to the and
 why thou knelyst doune
 and he seyde whan y sigh
 yow y was a ferde and al
 so y be thought me that
 y hadde not seyde oure la
 dy sauter and knelyd dou
 ne to sey it preyng oure la
 dy to helpe me at my nes
 de than seyde he for her lo
 ue goo thy wey and prey
 to her for us and so he
 wente his wey safe and
 sounde be helpe and so
 cour of oure dere lady.

But now ye shall here
 how this feste was firste
 founde. There was a
 kyng in Englonde that
 highte william conques
 our he sente the abbot
 of ramsey to the kyng of
 denemarke on his messa
 ge and whan he come in
 to the see there come a
 derkenes and a tempest
 that he and all that were
 with hym wente to ha
 ue be drowned. And
 every man preyde besyly
 to god and to oure la
 dy for socour and helpe
 and othir dyuerse seyns



tes andr this abbot prey
de to godr andr to our
lady full deuotely Than
come to hem a fayre wo
man andr seydr to them
yf ye woll haue the con
ceptione of our lady in
worshippe that is .ij. day
es after seint nicolas day
she woll be redy to helpe
andr socour you at this
tyme andr than this ab
bot seydr ye with goodr
wyll andr y woste what
shulde be the seruice of
the feste. Thanne seydr
she the same that is in
the Natiuite safe tourne
the natiuite in to the con
ception Andr the abbot
seyde hit shulde be done
with full good wyll. than
anone the tempest cessedr
andr all was well andr
they saylidr forthr & the
Abbot dede his message
and come agene safe andr
founde & spedde well in e
uery degre. Andr whan
he come home he tolde
the kyng this vision the
kyng made hym preche
it in all the reame aboute

Andr thus hit was a
lowedr in all hooly chur
che.

Narratio.

Also we finde that
ther was a secular cha
non that on a tyme wen
te ouer a water to haue
done a vowtrey with a
woman And as he was
a bonte to be gynnre to
sey our lady matenes &
as he was at the inuita
tory that is Ave maria
there with the fende caste
him downe and drowned
hym & wolde haue hadde
hym to hell. thanne come
oure lady & seydr why ha
ste thou take this man the
fende seydr for we synde
hym in oure seruice go
yngr to do a vowtrey.
thā seydr our lady he was
in my seruice & anone res
toridr hym to lyffe agen
& bad hym do no more
synne Andr bad hym to
halowe also her concep
cion so he dede and was a
goodr man euer after all
his lyffe.

Narratio.

Also there was a clerke that euery day vsed to say the seruice of oure lady thanne hit happid be counsell of his frendis he shulde haue a wyffe and whanne he shulde be wedded he be thoughte hym that he hadde not seyde oure lady seruice. Than he made all the people to goo oute of the chirche whyle he seyde his seruice And thanne he knelyd a downe and seyde his seruice tyll he come to an antem of oure lady **Quam pulchra es amica mea.** Thanne oure lady aperyde vn to hym and seyde why sayste thou that I am fayre and honeste why wylte thou than leue me and take anothir Thanne seyde he on to oure lady what wolte thou that I shall do thanne seyde oure lady yf thou wolte leue thy fleschely wyffe and serue my sone and me I shall be thy spouse and thou shalte haue with me a cro

wone of euer lastyng lyffe in the kyngdome of euer lastyng blysse the whiche god and his blessed mothr seynt mary and all hooly seyntes in heuene bryng vs all thethir now and euer Amen.

**Sequitur sermo
in hzenia de sa
cto thoma apo
stolo.**

an 15

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Goode men and
wommen soche a
day ye shall haue
seynt thomas day that
was cristys apostell and
ye shall faste the eyneg
do hym worshippe speci
ally for thre causes The
firste for the prouyngr of
oure beleue And so: gre
te woundres in his wey
And grete miracles in

his day. This hoolp as
postell preued so oure
feythe that he lefte no tro
ble for whanne the disci
ples seyde that oure lord
was resen from dethe to
lyue a 102 they had seyne
hym and spoke with him
Thomas seyde he wol
de not beleue it till he had
putte his honde in to his
syde in to the wounde that

the spere hadde made.
 Thanne .viij. dayes af-
 ter whan all the disciples
 were to gedre and Tho-
 mas with hem Thanne
 oure lord ihesu criste co-
 me bodily to hem and
 seyde Pax vobis Pees
 be with yow and thanne
 oure lord seyde to Tho-
 mas of ynde. Mitte
 manum tuam in la-
 tus meum Putte thy
 honde in to my syde in
 to the wounde that was
 made with the spere that
 smote me to the herte.
 Et noli esse incre-
 dulus. And be no lens-
 ger oute of the beleue
 but be stede faste in the fey-
 the Thanne whan tho-
 mas hadde do so a none
 he cryed and seyde for-
 grette woundre. Domi-
 nus meus et deus
 meus. my lord my god
 I beleue that thou arte
 verry god and man.
 Thanne oure lord seyde
 to hym Beati qui cre-
 diderunt et non vi-
 derunt. blessed be tho

that beleue and se not.
 for now thou haste seyn
 thou beleuiste but yet the
 sayng of Thomas
 broughte vs to sadder be-
 leue and to the blessing
 of oure lord ihesu criste
 Of this speketh seynt
 Gregori and seyth tho-
 mas of ynde thou haste
 holpe more to the feythe
 that woldeste not beleue
 till thou haddeste seyd
 his wounde thanne dyd
 mary magdalenne that
 dyd beleue at firste sighte
 Dominus est enim in
 maria magdalene
 que citius credidit
 quam Thomas qui
 diu dubitauit Thus
 Thomas proued oure
 feythe and oure beleue
 that we neddyd neuer to
 vary nor be in doute.
 Also Thomas dyd many
 meruallys & grette woun-
 derys that were in his da-
 yes.

Narratio

Narratio.

Hit happid that a kyng
 of ynde sende his messen-
 ger Abbanus. In die

requirere artificium
to seke sonime crafts
man in to the countre
of cesar to seke a carpens
ter that coude make hym
a palyse to his plesaunce
Thanne our lord ihesu
criste mete with this ab
banus and sente hym to
Thomas in to ynde also
whan thomas and ab
banus were passed the
see they come in to a cite
there as the kynges dou
ghter was weddid the sa
me day where fore all ma
ner of people were com
maundid to mete so as
mongr othir people thos
mas and abbanus come
ynne and where sette to
mete but thomas ete not
for his thoghte was euer
of god and had no lus
te to ete Thanne come
a botelere to thomas and
smote thomas on the che
ke and bad him ete than
seyd Thomas to hym
Non hunc surgam
donec manus qui me
percussit a rambus
affertur. I shall not

ryse from this plate tyll
that honde that smote me
be brougte in with a do
gge Thanne anone after
the Boteler wente after
water and a lyon mette
with hym and slew hym
and dranke his blode &
ete of his body and than
come a blake dogge and
caughde that honde that
smote thomas and brou
ghte hit in to the halle in
the sighte of all the peo
ple and leyde hit downe
before thomas than was
there a woman that vnder
stode thomas wordis
and anone knelyd downe
to thomas and cryde
and seyde thou arte god
or else on of his disciples
for right as thou wolte
so hit is thanne the kyng
preyde to thomas to ble
sse his doughter and her
husbonde. than thomas
was gladd ther of. Ces
pit ergo predicare
beatns thomas. the
fore the blessed thomas
be ganne to preche & tol
de hem of our ihesu crist

that he touned the man
that was weddyd the sa
me day from his wyffe
and made hym bishop
pe of the same cite and
his wyffe a nonne and
they were martyrs after
for cristys sake Thanne
wente thomas forth in
to ynde to the kyng to ma
ke hym a paleyse to his
plesaunce so whanne tho
mas was come to the
kyng he was glad and
deliuered Thomas a
grette somme of golde to
make a paleyse with. than
wode the kyng forth in the
mene tyme And so whan
thomas shulde haue ma
de this paleyse hym thou
ghte hit was better to ma
ke a paleyse in heuen than
in erth and delyd his gold
a mong pore people and
couertyd hem to the feyth
Thanne come the kyng
home and wente that
his paleyse hadde be re
dy made And whan he
herde how Thomas and
Abbanus hadde done he
wolde haue putte hem to

dethe but hit happid that
his owne brothir was de
de the same tyme & ther
fore he putte hem bothe
in pryson in to the tyme
that he hadde berped his
brothir Thanne as god
wolde whan his brothir
had longe lay dede he rose
from deth to lyfe and tol
de the kyng that he had
seyne his paleyse in para
dyse that thomas hadde
made for hym and prey
de the kyng that he my
ght haue hit and he wol
de geue hym as moche
golde as he toke thomas
Thanne the kyng toke
his counsell and seyde nay
I wall haue it my selfe
lette hym make the ano
thir for his brothir had
seyne this paleyse in pa
radyse made with golde
and arayed with preci
ous stones and clothe
of golde. Thanne the
kyng toke cristendome
and many a thousand
with hym and whanne
the bishops saw that the
kyng and so moche o

thir people for soke her
lawus andz tournedz to
cristondome they were
so wrothe with thomas
that one of theym seyde
he wolde venge his godz
andz with a spere smote
thomes thourgh the bo
dy and slewe hym Than
cristen people berpedz
hym in a tombe of cri
stall andz there godz wo
te wroughte many mira
cles for hym For the han
de that was in cristys se
de wolde neuer come in
to the tombe but euer lay
with oute Also in his te
chyngz and prechyngz he
taughte Duodecim gra
dua virtutum assign
nare Primus est ut
in deum crederent
qui est vnus in es
sencia et trinus in
personis. Dedit eis
triplex exemplum
sensibile quomodo
sint indiuidencia v
na. tres persone.
Primum est quia
vna ē in homine sa
pientia et de vna pro

cedit intellectus.
memoria et ingeni
um memoria est ut
non obliuiscaris in
tellecto. ut intel
ligas que ostendi
possunt vel doceri
ingenium est ut qu
od didiceris inue
nias Secundum est
quia in vna vinea
tria sunt lignum
folium et fructus.
Et hec omnia tria
sunt vinea. Terci
um est quia caput
nostrum ex quatu
or sensibus constat
In vno autem ca
pite sunt Visus au
ditus adoratns et
gustus et hec plura
sunt et tamē vnum
caput. Secundus
gradus est ut bap
tismum suscipiat.
Tercius gradus ē
ut a fornicacione
abstineat. Quar
tus ut se ab auari
cia tēperet. Quin
tus ut gulam dis
tingeret. Sextus

ut penitenciam tene-
ret Septimus ut in
hiis perseverarent
Octava ut hospita-
litate amarent. No-
na ut voluntate dei
requirant Decimus
est ut facienda que-
rerent Undecimus
ut caritate amicis
et inimicis impen-
deret Duodecimus
est ut custodiant hiis
vigiles curam exhi-
berent Item apol-
stolas Omnes qui or-
derant deum de tri-
bus breviter insti-
tuit scilicet ut ec-
clesiam diligerent
Sacerdotes honora-
rent Et assidue ad
verbum dei conveni-
rent. Also ther be
many meruelous & won-
der full thynges done on
this day for on that day
all the countrey comythe
thider to take pardone
of that honde that lythe
oute of the tombe in the
use of the bishop of the ci-
te that gothe to masse.

And whanne he hathe
seyd Confiteor thanne he
takyth a branche of a vy-
ne and putte hit in to tho-
mas honde that is oute
of the tombe and than
he gothe forth to masse
and the branche burgez-
neth oute grapes and be
that tyme the gospel be
seyd the grapes be rypp
than the bishop takyth
the grapes and wyngith
the wyne in the chales &
so synzith with the same
wyne and hoselyth the
people. and whan any
man or woman comythe
that is not worthy to re-
ceyve this hosell anon the
honde closithe to gedre
and wyll not oppn till
he be shreuen clene and
than hit wyl oppn Also
yf any people be in deba-
te they shall be broughte
be fore thomas tombe &
there the cause shall be re-
hersed than woll the hon-
de tourne to hym that is
in the ryght and so they
be made at one. Thus
thomas preuith oure bes

leue and did many wynn-
tres in his dayes. Also
iohan crisostomus seyth
that thomas come in to
the countre there as the
thre kynge of coleyn we-
re and thomas cristened
hem for they hadde wor-
shippyd god in his byr-
the And there fore tho-
mas come to hem and
taughte hem the seyth &
the beleue of criste to that
beleue that we may be sa-
uyd god bring vs all
Amen.

De natiuitate
te domini nos-
tri Ihesu cris-
ti.

God men and
wymmen as ye
heryn and seyn
as hooly churche makyth
mynde and mencion of
the grete myrthe and me-
lodge of the blessed birth
of oure lord ihesu crist ve-
ry god & man that was
this day borne of his mo-
der mary in socour of all
man kynde But in espe-
ciall for thre causis Fir-
ste to geue pece to man
of good wyll and to lygh-
te hem that were darcke
in synne and for to drawe
vs with loue to hym.
Thanne as to the firste
cause he was borne to ge-
ue men pece of good
wyll I may well proue
this for whan he was bor-
ne angellys songhe thus
Gloria in excelsis
deo &c. Noe be to god
in heuen & pece in erth to
man kynde of good wyll

At mydnighte oure lord
was borne for he kynde
all thyng was in pees &
reste in shewyng that he
was and is Princeps
pacis Prince of pees &
come to make pees be
twyre god and man and
be twyre the angell and
man and be twyre man
and man And for to be
trew mediatour be twyre
god and man he toke na-
tur and kynde of bothe
and was bothe verray
god and man and by
his mediacion he knette
the loue of god to man
so saddely that the fadyr
of heuyn sparyd not hym
that is his owne but sen-
te hym in to this worlde
to bye man kynde with
his precious blode thour-
gh his grete mekenesse
to ioye of paradysse that
man hadde losse be coue-
tyse of vnbursumnes.

Thus he made pees
be twyre god and man
and man and man. for
whanne anges say her
lord wrothe with man

for his vnbursumnes for
it is a synne that anges
hatyn gretly. Ther fore
they kepte the gates of
paradysse and wolde let
te no soule come ynn tyll
they say her lord borne
of man kynde. Thanne a
none for loue of our lord
the anges did mankynde
worshippe & spake good-
ly to mankynde as to the
sheperds that keptyn
her shepe in the countre
by. They bad hem go to
the cite of Bethlem and
ther they shuld fynde a
childe borne and leyde in
a crache and bad hem do
hym worshippe and so
they dedyn. And euer syn
anges haue ben frende-
ly to man and lowly and
haue done reuerence to
mankynde for the incar-
nation of oure lord ihesu
criste. Thus he made
pees betwene anges &
man. Also he made pees
betwene man and man
for a yene the tyme that
oure lord wolde be borne
he made so grete pees that

h in

in all the worlde ther as
kyngdomes andz coun-
treys were in debate andz
werredz eche with othyr
on to the tyme of our lor-
dis birthe. Than there
was so grete pees that a
man that was callyd oc-
tauius Emperour of ro-
me andz he hadde the go-
uernance of the worlde
for all the world was sub-
iete to rome andz hit dur-
redz .xxx. wynter in so mo-
che that ther was a man-
ment sente oute from ro-
me in to all the world co-
maundyngr to all maner
of people shuld go to the
cite that he drew lynnage
of a ley a peny upon his
hede andz so offer hit up
in knolechyngz that he
was sogette to the Em-
perour of rome. Than
muste Joseph oure la-
dys husbonde nedys go
to the cite of Bethleem
for to offer with othir pe-
ple but for he had no mo-
ney to offer he toke an
ore with hym to selle at
the cite to make money

to do his debte with but
for he durste not leue oure
lady be hynde hym for she
was nyghe her tyme.
Andz there fore he sette
her vpon an asse andz to
ke her with hym. Andz
so whanne they come to
the cite of Bethleem hit
was so full of people so
that Joseph andz oure
lady myghte haue no los-
gyngr but touned in to
a cabon that was made
betwixse two houses the-
re as the people of the
countre sette her horses
andz theyr asses andz o-
thir bestis whanne they
come in to the towne
to the markette andz so
there they founde a cra-
che with hey Andz they
sette the ore andz the asse
ther to and so there they
taryedz all that nyghte.
Andz whanne hit was
a lityll be fore mydnyght
oure lady badde Joseph
goo in the towne andz los-
ke her for a myddewyffe
whan the tyme was com-
me she shuld be deliuerid

asked by a tober that shoul
de after hyra son be howe
ne that shoulde be greater
than he. And at myd
day Epiphany to be at the
same and then we have
a circle of golde a bente
the same. Et in medio
circuli uirgo pulch
errima. And the myd
day of the circle a fayre
mappe and a childe in
be borne with a crowne
of golde. And when he
byll hade shewyd this to
the Emperour he sayd
to hym this childe shal
be greater than thou art
as ever were of ever shall
be and therfore do hym
worshippe and reuerence.
Then a none the em
perour toke ensence and
dede worshippe to hym
and charged all the peo
ple to do the same and to
calle the childe her god &
hym but a man as othe
were. Thus all cristen
people may lerne to do
worshippe and serue to
this childe this day. And
therfore the thyede was

se this day is kept at myd
day in tokening that cri
sten people shoulde come
and offer in the worshi
ppe of this childe and
his moder and shewen
hym seruance and suget
to hym and knoleche
this childe for his lord
and his god and eche
man shoulde come to hym
for loue and not for dre
de. And therfore the of
fice of the masse this day
begyneth thus. Vener
natus est nobis. A
childe is borne to us he
seyth and not a man for
all cristen people shoulde
be bold and not a ferde
to come to hym to haue
grace for he is full of gra
ce and redy to geue mer
cy to hem that asuith bit
tely with some reuer
ence he is ever redy to ge
ue mercy and grace.
In tokening that sa
me day that crist was bor
ne in Bethlem a well
of water is borne to us
and ranne oyle all that
day. In tokening that the

k. liij and 5 wanting.

in all the world the kyngdomes and countreys were in tribulacion and merchaunce with othyr on to the signis of our lord Ihu xpi. Then there was so gyle pers that a man that was called oc lauer Emperour of Rome and he hadde the gouernance of the world for all the world was subiect to him and he durst say that there was a maniment sent out from Rome in to all the world commanding to all maner of people shuld go to the cite that he drew lynage of a ley a peny upon his head and so offer hit vpon the altar of god that he was bound to the Emperour of Rome. Then master Joseph our ladyes husband and he go to the cite of Bethleem for to offer with othyr people but for he had no money to offer he took an ass with hym to selle at the cite to make money

to do his debte with but for he durste not trauel our lady be bynde hym for she was nyght her tyme. And there for he sette her vpon an ass and to hepe with hym. And so whanne they come to the cite of Bethleem hit was so full of people so that Joseph and our lady myghte hane no lodging but turned into a cawon that was made betwixse two houses there as the people of the countre sette her horses and theyre asses and othyr bestis whanne they come in to the towne to the markette and so then they founde a cratche with hay. And they sette the oryente the ass ther to and so there they lay all that nyght. And whanne hit was a tyll be fore mydnyght our lady badde Joseph goo in the towne and loke he her for a mydderpyse whan the same was com she shuld be deliuerid

asked her toher ther shul
de after hym any be boz
ne that shulde be gretter
than he. Thanne at myd
day Sybill looked in the
sonne and there she sawe
a cerle of gold a boue
the sonne. Et in medio
circuli virgo pulch
errima. And the myd
dys of the cerle a fayre
mayden and a childe in
her arme with a crowne
of gold. And whan sy
byll had shewid this to
the Emperour she seyde
to hym this childe shall
be gretter than thou arte
or euer were or euer shall
be and ther fore do hym
worshippe and reueren
ce. Than a none the em
perour toke ensence and
dede worshippe to hym
and charged all the peo
ple to do the same and to
calle the childe her god &
hym but a man as othir
were. Thus all cristen
people may lerne to do
worshippe and seruice to
this childe this day. And
ther fore the thyrde mas

se this day is seyde at myd
day in tokenyng that cri
sten people shulde come
and offer in the worshi
ppe of this childe and
his modyr and shewen
hym seruaunt and suget
to hym and knoleche
this childe for his lord
and his god and eche
man shulde come to hym
for loue and not for dre
de. And ther fore the of
fice of the masse this day
begynneth thus. *Puer
natus est nobis.* A
childe is borne to vs he
seyth and not a man for
all cristen people shulde
be bolde and not a ferde
to come to hym to haue
grace for he is full of gra
ce and redy to geue mer
cy to hem that askith hit
mekely with dewe reue
rence he is euer redy to ge
ue mercy and grace.
In tokenyng that sa
me day that crist was bor
ne in Bethleem a welle
of water in Rome touned
and ranne oyle all that
day shewyng that the

Handwritten notes in a later script, likely a 16th-century cursive, are visible at the bottom of the page. The text is partially illegible but appears to be a continuation or commentary on the preceding text.

1910-1911

...of the ...

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[illegible][illegible]



Goode men and
wommen soche a
day ye shall haue
an hygge day and a hoo
ly feste in the churche of
seint Stephen the mar
tyr the whiche was the
fyrste martyre that suffe
red dethe for goddis sake
after cristes ascension.
Than for to steepe youre
deuocion the more to this
hoo ly martyre. I wyll tell

you somme what that
he suffered for cristes sa
ke as the boke of apost
lys telleth **Post ascen
sionem domini.** after
the ascension of oure lord
that he was styged up in
heuen the apostlys labo
ur was all to preche and
to teche the word of god
to cristen people And
for they were to ferre to
serue all the people that

come. ther come so many to tourne to the feyth there for they chose. vi. holy men and good lyuers for to helpe hem in gods service of the whiche saint Stephen was one of hem and the firste and the myseste and was so full of grace and myght of the holy goste that he did many miracles and meruelous amonge the people. But though a man be neuer so holy yet he shall haue enemyes wherfore of diuerse countreys that hadde enemyte to stephene and come agene hym and disputed with hym for to haue ouercome hym with disputation and for they myghte not they broughte false wyttenesse agens hym to putte hym to deeth. But whanne saynte Stephen sawe and knowe her malice anone he thoughte to seke hem be on of these thre weyes othir be shamynge in disputation or be drede of reuolacion

or be prayours of holy orysones. But firste he seyde be shamynge in disputatione For whanne they be gonne to dispute with hym he was so full of the holy goste that they hadde no poure nor no myghte for to a gaine sey hym And so he ouercome hem in all her matters and prued all her matters false that they seyde agens him And therfor he seyde he was redy to take the deeth in very syngre of all that he seyde And so putte hem that where grete clerkes and knewe the lawe and the prophecie to grete shame and velonge. But yet they wolde not leue but alwey agene stode hym.

But he was so full of the holy goste that he prued that he seyde be grete reason and trouthe yet wolde not they beleue it for all that the holy goste spake in herte and yet for all that wold not they beleue in theyr concience

that they dede a mysse and
 there as they seyne the cō
 mynte turne to the feyth
 for wordys and miras
 cles that god shewed
 in her sight yit they agen
 stode hym and sette god
 dis miracles at noughte
 be malyce and enmyte of
 her cursed hertes and
 by none othir reson of
 scripture. And so they
 fretid her hertis withyn
 hym selfe and grugged
 with her tethe for anger
 and how that they my
 ght ouer come hym with
 disputacion Than they
 soughte yf they myghte
 haue take hym with som
 worde of Cristes dethe
 where by they myghte ha
 ue made them a cause to
 haue putte hym to dethe
 Thanne seynte stephene
 knewe her malice and lyf
 te vp his eyen into heuen
 Et uidit celos aper
 tos And he saw heuyn
 oppn and oure lord ihe
 su criste sittyn on his fa
 dre ryght hande redy to
 helpe hym. And there

with his face shone as bry
 ghte as it hadde be an an
 gell of heuen But whan
 they herde hym speke thā
 where they sayne and sto
 ped her erys as though
 they hadde herde him spe
 ke false sclaundre of god
 and so a none drow hym
 oute of the cite to stone
 hym to dethe as for a dis
 sclaunderer Thanne they
 toke .ij. yonge men that
 coude beste hurle stones
 and toke of his clothis
 and leyde hym at the fe
 te of a yonge man that
 hight Saule and after
 was seynt paule Than
 whan seynt stephen sawe
 that he myghte not sese
 her malyce be reuelacione
 shewynge he turnede to
 deuoute oryson prayng
 and yit hit wolde not be
 And than they hurled
 stones at hym and smos
 te oute his brayne and
 thanne he cryed to god
 and seyd Domine ihe
 su suscipe spm meū
 Thou lord take my spi
 rite for he wolde pray

more deuoutly for his ene-
myes than for him selfe he
knelyd down to the groun-
de and seyde **Pater in-**
uolce illis quia nesci-
unt quid faciunt.
Fadye for geue hem for
they wote not what they
do and anon he slepte
in god. Now take hede
what brennyng loue he
hadde in his herte to god
that preyde more deuout-
ly for his enemyes thanne
for hym selfe In this he
gaue an ensample to all
crysten people to be in cha-
rite echon with othir and
to prey for his enemyes
and hem that persewe
hym and do hym disse.
Vniuersa delicta co-
operit caritas Cha-
rite hidith euery trespass
for he y preyth for his ene-
myes that martyr hym
with any disse and suf-
feryth patiently he is a
martyr be fore god. For
there is .iij. maner of mar-
tyrdomes. The firste is
be passion and wyll ther
to be wyll with oute passi-

one be passion with oute
wyll The firste is shewid
by seynt stephene that is
sette nexte the birthe of
criste for he sufferyth pas-
sione and had wyll ther
to seynt Iohan the euan-
geliste he hadde wyll but
no passion The innocen-
tes they suffered passion
and no wyll ther to but
not agenst wyll Thus
may a man be a martyr
though he shede not his
blode that is whan he suf-
fered grete wrong of cur-
sed people and thankyth
god ther of and takyth
hit with good wyll and
preyth for his enemyes
deuoutly in clene charite
Now take hede and ye
shall se how the .iij. wher
in persite loue and cha-
rite Seint stephen whan
he shulde dye he knelyd
downe and preyde for his
enemyes Seint Iohan
whanne he wente to war
dye his ende he seyde ofte
to hem that ladde hym
children loue to geoyr for
charite is now to saluacio

The innocentes for they were so yonge that they coude not speke yit they shewde loue be signes for the dede laughe and pleyde with her hondes whan they sawe the knyghtes come with her brighte swerdus to sle hem. than for seint stephyn was so glorious a martyr godd shewde many fayre miracles for hym.

Narratio

There was an honest man that had viij. sones and iiij. doughtres but in mysse hadde on a day all they wrathyd the mo dir at ones and in a grete angre she cursed hem all at ones & a none there fill grete vengeaunce vpon hem for there come soche a sikenesse one her preyng membres that they were so so: gnawyn that they myghte nethir a byde for woo but walkithe vp & downe in the countrey like mased bestis that all the people that sawe hem had grete pite of hem

Thanne happid hit so that one of the bretheren that highte paule and a sustyr highte palida come in to churche of seint stephyn and there they herde people tell how deuoutly seint stephen preyde for his enemyes & martred hym a none they kneled downe & preyde to seint stephene to prey to godd for hem & they wolde be his trow seruantes & kneled downe in the churche preyng seint stephene hertely of his helpe & a none they fill a slepe in sighte of all the people & so were hole. And anon they wente after all her othir bretheren & susteren and they were holpyn all in the same wyse

Narratio.

Anothir miracle seint Austyn tellith how ther was a senatour of rome wente to iherusalem and ther he made a fayre chapel of seint stephen and there he dyed and was beried in the same cha-

pell. Than longe after
his wyffe wolde home in
to her countrey & wolde
fayne haue had her hous-
bondes bones with her
in to her owne countrey &
paryde the bishoppe that
she myghte haue hem
Than the bishopp brou-
ghte seint stephenes bo-
nes & her housbondes bo-
nes to her & seyde y know
not thy housbondes bo-
nes from seint stephenes
bones & she was glad and
seyd I knowe my hous-
bondes bones well y now
& take seint stephen bo-
nes in steede of her husb-
onds Than when she co-
me fer in the see anges
songe with grette melody
in the eyre & there was a
passing swete sauoure y
come oute from the bo-
ne that passid any spice
in the worlde. And a
none they herde fendes
crye in the eyre & seyde wo
wo is vs for stephen be-
dithe vs & burnyth vs bit-
terly & there with resyd
a grette tempeste that the

shippemen wende for to
haue be drowned for gre-
te fere cry. & to seint ste-
phen & a none the tempe-
ste sesid Than the peo-
ple herde the fendes crye
thus thou cursed prince
oure mastir thou nor we
may do none harme to
this shipp for stephen ou-
re aduersary is the ynn
Than the prince of fen-
des sente v. fendes for to
haue burnyd the shipp:
but thanne goddis angell
was red & drowned the
fendes in the grounde of
the see And so when they
come to the londe with
the shippe fendes cryed
& seyde goddis seruant
comyth that was sto-
ned to dethe with the
iewis And than in two
shippe of seynt stephen
the people made a chur-
che & leyde his bones the-
re ynn where god wrought
many a fayne miracle for
hym.



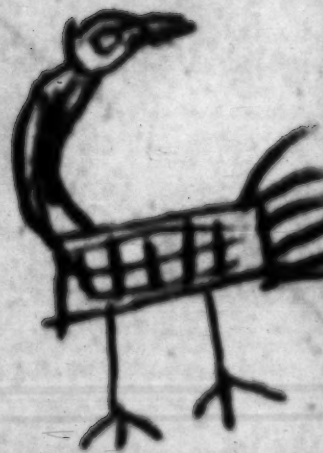
**De sancto iohāne
euangeliste.**

Our frendis so
che a day ye shall
haue an highe fes-
te in hooly churche the
feste of seyn^r Johan eu-
angeliste the whiche was
goddis owne derlyng.
where for all hooly chur-
che makithe mynde and
mencion of the specialte
that oure lord gaffe to

hym for any othir of his
disciples Our lord gaffe
hym grace to kepe his vi-
ginite and of keepyng of
his modir and oure lord
shewde hym his pryncipe
He gaffe hym grace to
kepe his virginite that is
maydynhode. For this
story tellith and the peo-
ple haue opynned whan
Johan shulde wedde ma-
ri maudeleyne criste cal-



lidy hym and he come &
serued hym and Johan
lefte the worldes vanite &
serued oure lord and so
kepte him selfe cleane may
den till he passid oute of
this worlde In prauyng
of this whanne Domis
cian the Emperour of
Rome herde the people
tell that Johan preched
in a countrey that was
callid asia and there Jo
han made to bilde many
churches and whan the
Emperour herde that he
sente after Johan and
made hym be putte in a
brayson tonne full of se
thyngs ople. and whan
Johan hadde longe so
dyn there ynnie that alle
the people wende that he
had be all to sodyn and
dede Thanne the Empe
rour hadde open the ton
ne and whan the tonne
was open Johan come
oute of the tonne and as
he was cleane of all sanne
so was he cleane of all ma
ner of brennyng or har
me in all parties of his



body. A nothir harde
tourmet he had on a day
Johan sawe a temple
of iwes and was full of
matmentry and than
he preyde to god to dis
troye hit & anon there
with hit fell downe to the
grounde lall to powder.
where fore Aristodimus
the bishoppe of the tem
ple was so wrothe that he
putte Johan in to prys
son Thanne seyde iohan
yt wolte thou that y shal
make the beleue in ihesu
criste Thanne seyde aristo
dimus y woll make ve
nyng & make hit drynke
be fore the & whan thou
seyste hem dede drynke
thou theie of with oute
harne & than woll I be
leue on thy god than seid
iohan go & do as thou seys
te tha ordeyned the bi
shopp poyson & sette n.
me oute prysen that were
dāpned to drynke of the
poyson & anon the y wes
re dede tha seyde iohan yf
thou yene venym to drin
ke y shall call to my god

And than Johan toke
this poyson and blessid
hit and dranke there of
e he was neuer the worse
but rather semyd the bet
ter and the fayer for as
he was clene from synne
so he was clene from all
grenaunce of the poyson
pit seyde the bishoppe he
wolde not beleue on to
the tyme he hadde seyne
these ij. men arised from
dethe to lyffe that were
dede. Thanne Johan cas
te of his cote and seyde
**Made et mitte hanc
tunicam super cor
pora defunctorum.**
Goo and ley this cote
vppon the dede bodys
and sey thus **Iesu cri
stus apostell sente me to
you and bad that ye shul
de a ryse vp in goddis na
me and a none thep re
syn to lyffe agene.** Than
the bihoppe with many
othir tourned and bele
uyd in crist and Johan
pristoned hem and af
ter the bishoppe was a
full hooly man Thus to

han hadde grace to kepe
hym clene bothe body &
soule and thus he was a
martir to fore god in
with stondyng of synne
Also he was keeper of cri
stus modir for oure lord
sawe the grette clenness
that was in Johan be fo
re all othir whanne oure
lord shulde dye he seyde
to Johan. **Ere ma
ter tua.** See thy mo
dyr and be toke Johan
the keepyng of his mo
dir and oure lord seyde
to his modir **Ere fi
lina tua** Se thy sone
and so be toke eythir to
othir and whanne oure
lord was dede and ley
in his tombe Johan to
ke oure lady home with
hym in to his house and
kepte her till oure lord
Iesu crist was a wyson
from dethe to lyffe a yen
And whan oure lord
was stied vp in to heuen
he kepte oure lady in the
same chambre as longe
as she leayd after thus
he had grace of keepyng

! in

of goddis modie Also
he hadde grace of know-
ynge of cristus pite for
this was fuste whā our
lord sate at his soper on
sheerthursday for grete lo-
ue that iohan had to our
lord Ihesu criste he ley-
de his he de to cristus bre-
ste and in the same wyse
as a man lepte his body
downe to a welle & dryn-
kethe his body full of wa-
ter righte so iohan dran-
ke his soule full of gostly
wyfdom at cristus bre-
ste and at the same tyme
our lord shewed hym
all his prynces be fore all
othir. And for he was
olde and wold not leue
to preche the word of god
the Emperour exiled
Iohan him selfe a lone
in to the yle of pachemos
And there god shewed
hym the apocalippes of
the worlde and of the
day of dome and as he
sawe hit he wrote hit in
grete fermacion of booke
churche But after whā
the Emperour was dede

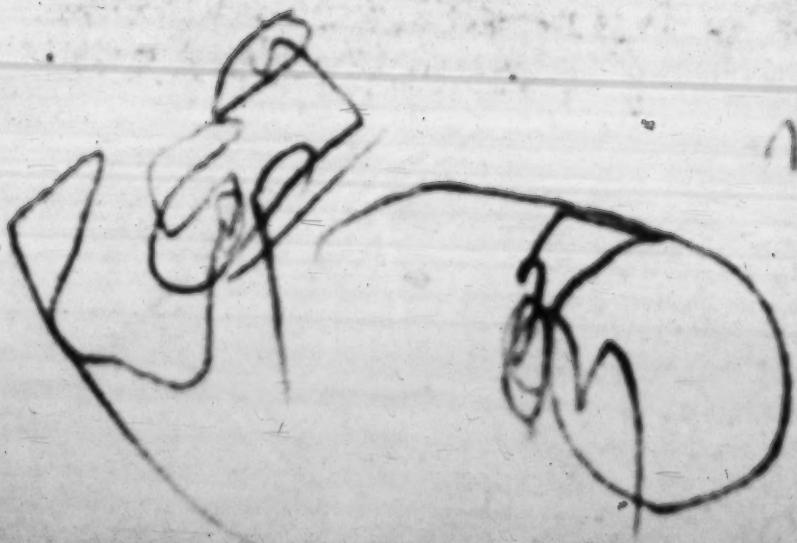
Iohan was callid agen
in to the Cite of Ephe-
sie for there he was Bi-
shopp and he come the-
dyr. And there was a
wedowe that highte dru-
siana was dede and leyde
on a bere Thanne Jo-
han sawe moche people
wepe for her and thanne
he seyde Drusiana aryse
up and make me some
meete and anon she
rose and wente for he as
she hadde rose from slepe

Narratio

It happid on a tyme
that there ij. yong-
men be prechyng of io-
hā they sold all the good
that they hadde and wē-
te forth with Iohan for
they were riche men thā
on a day as they come
to the Cite of Parga-
me they that were her
seruauntes a litell whyle
to fore they were well a-
rayde and were riche
men and they were pore
men. Thanne by tem-
ptacion of the fend they
fere thoughte alle they

purpose and were for-
 that they hadde loste her
 goodis So anon be reue-
 latione of god. Johan
 knowe her purpose and
 her hertis and seyde he
 sawe that the fendes temp-
 ted you and makith you
 for thyngyng your pur-
 pose that ye were ynn to
 serue god but go ye to
 the wode and ethe of
 you byng with hym a
 bordon of smale perdes
 and so they dede. Than
 thourgh the prayour of
 Johan god tourned
 the perdis in to gold and
 than seyde Johan to he
 thus now take ye this
 gold and be ye as riche
 as ye were to fore and
 knowe well ye haue loste
 the kyngdome of heuen
 Than happid hit that
 ther was a man dede the
 same tyme and the mo-
 der of hym same Johan
 and a none fill downe on
 her knees and prayde him
 that he wolde reyse her
 son to lyue as he dede the
 wedowe drusiana. Than

prayde johan to god and
 this dede man rose a yen
 to lyffe. Than seyde he to
 hym I bid the tell these
 men what thou haste
 seene and what ioye was
 ordeyned for hem and
 how they haue loste hit.
 And thanne the ma tol-
 de of the ioye of parady-
 se and of the paynes of
 purgatory and of hell how
 stronge and how horri-
 ble they were and howe
 glorious the place was or-
 deyned for hem and how
 for her good angellis
 were for they hadde loste
 that glorious blisse of he-
 uen and how moch ioye
 the fendes made of the
 tournyng of hem. And
 than the same men were
 for and cryde to johan
 and prayde hym to pray
 to god for hem and we-
 pte sore and johan sawe
 hem wepe he prayde to
 god for hem and passe
 hem penance and whan
 he hadde do so anon the
 gold tourned in to per-
 dis a yene and after the
 l iij



M. J. L. M.



were hooly men.

Paracio

A nothir hooly reuelacion Johan had shewede by the preuyte of god hit happid one a day he sawe a childe that was like to haue be a man to be re for Johan broughte hym to a bisshoppe and hadde hym kepe the childe and teche hym for in tyme comynge he shall be a man and so this bisshoppe kepte hym and whanne he come to mannes state he gaffe hym all to folow and fill in company of theuys and in a whyle aftir he was a master thesse and the leder of hem Than he reuelacion of god Johan knewe all this well y now and come to the bisshoppe & askyd hym where this childe was and the Bisshoppe tolde hym. than Johan blamede hym & seyde that he hadde misgouerned the childe Tha Johan was olde & myght not well goo he toke

an horse and rode there as the theses were and whanne thesse sawe Johan anone he flepe a wey than Johan rode aftir hym and cried & seyde Quid fugis O fili mi. thou my sone why fleiste thi fadir a hyde me dere sone and speke with me thi fadir that is olde and may not well goo & than at the laste this man a bode. Thanne Johan pced so that he lefte his folow and aftir was so hooly a man that he was bisshoppe aftir. Thus had Johan reuelacion of god dispreute.

Paracio

Hit is wretton in the lyffe of seinte Edward the confessor that lyeth at westmestre that seinte Johan the euangeliste appeared to seint Edward as he wente a proccion at the halowynge of the church seinte Johan appeared to hym in the likeness of a palmer & prayde the kynge of good for

seint iohanes loue the eu
angeliste for the kyngz lo
uedz seint Johan well
but hit happidz that the
kyngz hadde no thyngz
redy there but as he toke
a rynge of his fingir and
gaffe him and so seynt
johan hadz the ringe vii
yere aftir andz thā seynt
iohan apperedz to ij. kny
ghtes of the kynges that
were be yonde the see to
wardes iherusalem andz
askydz hē how the kyng
ferde and bade grete hym
well on this tokyng & to
ke he m the ringe & aske
the kyngz for whose loue
he gaffe that a wey & bid
him make him redy for
he shall dye sone & so he
dede

Narratio

¶ A nothir fayre reuel
cion he hadde whanne he
was sixti wynter olde &
viij Than oure lordz ihe
su come to him with his
disciples & seyde thus.
Veni diiecte mi n
tēpus est ut in mea
mensa cum frati

hinc tua popularia

Come my welbelouyd
derlyngz for now hit is
tyme that thou come &
ete with thy brethren in
my borde or in my feste.
than iohan rose vp among
wolde haue go forth with
him thā seyde oure lordz
to him vpon sonday thou
shalt be with me. Than
by sonday he was passing
feble. *Die dominica
conuenit ad iohan
nem uniuersa mul
tudo populi* So on
the sonday ther come to
iohan a grete multitude
of people & thā iohā mas
de hem to lede him to the
churche andz as he my
ghte spake he seyde to hē
that ledde hym thus.

*In fide essetis sta
biles et in manda
tis dei feruentes*
Be ye stable & sad in the
seythe & feruent in the cō
maundementis of godz
Thanne seyde on of hē
to him why sey ye thus
ofte to vs than seyde he
yf ye loue to gedye andz

be in perfite charite and
stedfaste in the feyth hit
is p^rowel to saluacion &
there for be ye stable in
the feyth and feruent in
the commaundementis
of god. And thanue he
commaundid to make
hym a graue be fore the
auter & whan itto as ma
de he wente in to hit and
thanne come soche a ly
ghte a boue hym a grete
whyle that no man my
ghte se hym. And whan
this lighte was gone the
grane was full of man
na & wellid up as dothe
sonde in the water. And
thus he departid out of
this world in to the blis
se of beuene that neuer
shall haue ende to that
blysse byuge vs all to be
that dyde on tre rode tre
for all mankynde. Amen

Good men in domine prete wden. is that haue
is called Innocentes day. for some of the child
the childer muste be. for childer were prime dore

This is the



**Sanctorum innoc
rentum**

Odder frendys for
che a day is callid
Innocentes day
somme people calle hit
childre masse day for chil
dren were slayne that day
for Cristus sake they be
callid innocentes that is
to seyn with oute synne for
they dede no syn for god

is evere gretely grieved
with synne and in speci
all with proude people a
pense her neybonnes do
ynge hem wronge The
se innocentes dede neuer
syn as ne consentynge to
synne wher for I may
well seyn that they leuyde
here with oute shame &
died with oute blame &
were cristoned in her

owne blode at home and
somme in her moder's
armes. Holy church
as this day singithe and
redithe in the worshippe
of these innocētes for they
were with ynnē. yere of
age and there for they we
re not a shamed of her
owne shappe for they we
re not defowled with no
maner spotte of synne.
but the synne that they
had of the drawte of kyn
de of our fadyr Adam
and Eve. For Adam
and Eve were in the sa
me wyse in paradyse the
state of innocēcie fore
they were nakyd but
they were not a shamed
of her shappe all the whi
le they were with out syn
but as sone as they hadde
do synne anon they sawe
her own shappe and we
re a shamed there of and
couered her shapp with
leaves of a figge tre right
so when synn begynnyth
to take roode in a childe
than innocēcie gothe a
wey from hym for he kno

with good from ille &
ille from good and le
with the good and do
the ille than he synnethe
and than he is not inno
cent no lenger for thanne
grevithe he god. But
these children leyd not
so longe to knowe that on
from that othir but we
re slayne with ynnē age
of innocēcie where fore
they leyd her lyffe with
oute shame and blame
For kynge herode the
kynge of iewis made to
sle hem with oute gylte.
For when the in. kynge
come to kynge herode
and seide to hym **Whi**
est natus ē rex
iudeorum where is he
that is borne kynge of ie
wis and badde hym tell
hem for they were come
to worshipp hym for ou
te of the Este. Thanne
was kynge herode foule
a stopned of her word is
and asyde his clerkys
where this childe shulde
be borne and they seide
in Bethleem in Judea

thanne kyng he wode tol
 de he m so and bad he m
 goo thethir and worship
 pe hym and come agen
 by me that I may go &
 worshippe hym also and
 so the kynges wente thes
 thir and worshippid cri
 ste and whan they hadde
 done here offerynges to
 criste *Per aliam ni
 reuerſi lunt in re
 gionem luam* By an
 othir wey they tourned
 home agen For the An
 gell bad he m do so in her
 slepe Than was kyng
 he wode wonder wot
 and anone ordeyned to
 sle criste and whanne he
 had made all redy there
 to hit happid so that the
 Emperour of ryme sen
 te after hym for to come
 to hym in all the haste þ
 he myghte for .ij. of his
 owne sonnes hadde accu
 sid hym to the Empe
 rour of treason Than he
 wode leste all his pur
 pose of criste as at that
 tyme and rode to ryme
 and hadde the better of

his sonnes and come ho
 me agen with more wor
 shippe than he hadde to
 fore But yit he thoughte
 all wey to sle criste leste
 criste hadde come to mā
 nes astate and wolde ha
 ue putte him oute of his
 kyngdome. Than sente
 he a none and bad sle all
 the children that were in
 Bethleem and in all the
 countrey a houte that we
 re with in .ij. yere of age &
 that were borne same day
 & so they dede. For kyng
 he wode was goyng and
 comyng so tarryng .ij.
 yere & there for he made
 sle all that ever wer with
 ynn .ij. yere of age And
 for he was so vengable in
 party hit fill on hym sel
 fe for a childe of his own
 was slayne amonge othir
 the same tyme But ther
 come an Angell to Jo
 seph & seyde to hym *Ac
 ripe puerum et ma
 trem eius et fuge
 in egiptum* Take the
 childe and his modir &
 fle in to egipte & be there

and so he dede Thus in-
nocentes were slayne with
oute blame & they were
not ashamed of theyr
owne shappe & they wes-
re cristoned at home in
her owne blode & not in
no fonte. There fore ye
shall vnderstonde that
there is thre maner of cri-
stonyng. One is in wa-
ter as we be cristonyd in
the fonte. Another is as
these children were cristo-
ned in her owne blode &
a thousand martires
mo that shedde her blode
for cristus sake. The iij.
cristonyng is in the feith
in the whiche all patriar-
kes & prophetes & othyr
holy faderis that were be-
fore the incarnatione of
oure lord ihesu criste
beleued verely in the co-
mynge of criste they were
cristoned in the feythe
Thus ye may see what
enmyte this tiraunt king
he wode had to shedde so
many childrens blode for
cristus sake that trespas-
sed not to hym nor to

none othir. There kep-
te many a modir for ther
children at that tyme but
god wroughte full feyre
for hem & that tyraunte
shrode enmyte & hit fille
on him selfe for as he par-
tyd an appell with the
same knyffe he slewe him
selfe Thus he was glad
to shedde blode giltlesse.
& there for atte the laste he
shedde his owne blode.
For he that is with oute
mercy & euer vengeable
ofte tyme vengeaunce fal-
lithe on hym selfe And
he that loueth to do mer-
cy shall haue mercy.

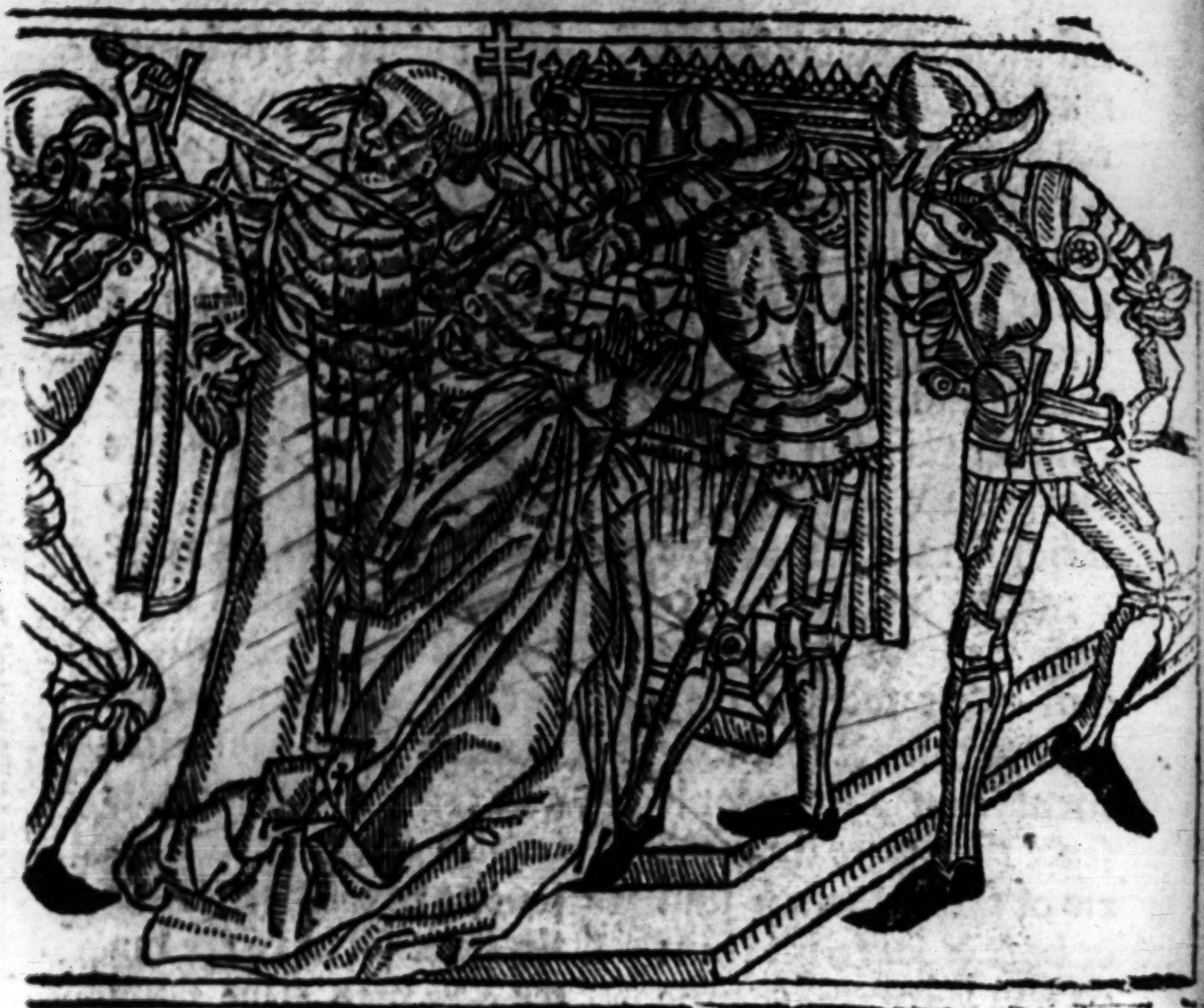
And this I may prou-
e by ensample.

Narratio

we fynde in the lyffe of
seint Siluestre how Co-
stantyne the Emperour
was mesell and by coun-
sell of his lechis he made
to gadre iij. thousand
children for to be slepne
& all her blode shulde be
gadered in to a vessel &
the Emperour shuld be
bathid all hote ther ynn

till hit were colde. Than
 the se children were gade
 red in to a place & the em
 perour come ridyng in
 his chayre. but whan he
 come nyghe there as the
 moderis of the children
 were the moderis of the
 children weptyn & cry
 dyn & made grete weymen
 tacion on the Emperour
 & made a derefull noyse.
 Than assayde the emper
 our what women they
 were that made that wey
 mentacion & the people
 seyde they were the mode
 ris of the children & shul
 de be dede for to bele him.
 Than seyde the Empe
 our hit where a delefull
 dede of us alle to make
 thus many to be slayne
 that be fayre bodys to
 bele on fowle body & I
 am but one man as a no
 thie is & many of the se
 ber after may be full gos
 od men & worthy & stode
 the Emperour in good
 stode. Nay seyde the em
 perour I woll not do so
 but late euery woman ta

ke her childe a yen home
 with her for they shal not
 be dede for me. And tha
 were the wymmen gladd
 & mery & toke her childe
 with grete ioye to hem &
 wente home. Than the
 nyghte after as this em
 perour lay in his bedde
 Petre & poule come to
 hym & seyde for the grete
 compassions pite & thou
 haddisse on the wyman &
 her children there for sen
 de after seint Siluestre
 & be criston & thou shalte
 be hole & so he dede & as
 sone as he was cristoned
 the lepre fill in to the wa
 ter & he was clene fayre
 & hole. Thus ye may see
 how he that woll do mer
 cy shall haue mercy and
 they that dothe vengeaun
 ce shall haue vengeaunce
 So did he to the venge
 aunce & hit fill vpon him
 selfe & Constantyne the
 Emperour did mercy &
 he had mercy & grace I
 hope for euer more and
 so muste we all Amen



De sancto thoma
epō Cantuarien.

O Godd men and
wommen soche
a day ye shall ha
ue seint Thomas day
that was slaghe for the
righte of hooly church
and the lawe of this lon
de. This hooly mā seint
thomas was borne in the
Cite of london & his fa

der was callid Gilbert
that was shryue of lon
don. Than afterwarde
he ordeyned hym selfe &
yode in to the hooly lon
de & there he was take &
putte in prison. Than co
me a worshipfull wo
man to hym and seide
yif he wolde plighte her
his treuthe to wedde her
she wolde helpe him and

byngn bym oute of dis-
 sease and he dede so Tha-
 come gilbert home in to
 Englonde and to hanne
 this woman sawe her te-
 me she come after and
 mette in london at the
 churche of poules Tha-
 Gilbert made the bishop
 to cristen her and after
 ward for to wedde hem
 to gedre and gilbert ga-
 te seint Thomas on this
 woman. So whan scho
 was with child she dre-
 myd in a nyght that she
 come to seint poules chir-
 che but whan she wolde
 haue gone ynn she thou-
 ghte her wombe was so
 grete that she myght not
 in to the churche by noo
 wey Thanne on the mo-
 rowe he wente yn to her
 confessor and tolde him
 all the dreame than seyde
 he dame be gladd & than
 he goe highely for thou-
 haste a child in thy body
 that all holy churche shal
 be to litill to resceue him
 Thanne was she gladd
 and thankyd god his

ghelyp and so sone after
 this child was borne &
 was callid Thomas. tha-
 he waxed a man and so
 he was a man in all degre
 for he serued the kyng
 manly and serued god
 worthely and deyde for
 the lawis of holy chur-
 che mekely I may well
 sey he serued the kyng
 manly for whan he was
 made chaunceler of En-
 glond this londe was so
 full of outeland men and
 so fore ouer sette with he
 that ther myghte no ma-
 goo by the wey vn rob-
 bed. But in shorte tyme
 after Thomas with
 his wysdome and his
 manhode he drofe them
 oute of this londe that all
 the people myghte goo
 vn robbed. Thomas
 was also manly in re-
 prync of the kynges ma-
 ners that were lette dou-
 ne and destroyed and
 in specyall the kynges pa-
 leise in london at west-
 mester that was all lette
 falle downe But betwe-

m i



ne Este and wilfonte
de thomas made to repay
re hit a pene for he hadde
there so many workemen
of diuerse craftys that a
man shulde vnter he
his felow speke for don
nyng of stowys. He
was also manly in dedis
of armes for there as the
kyng hadde many Cas
tellis and townes oute
of his hondis and he spe
te moche good to gete
thym and shedde moch
blode for gete he in a pene
at the furste and they we
re holde oute of his hon
dis Than thomas with
his witte and wisdom
gete he in a pene Also
whan he was in the kyn
ges werres of fraunce he
quyte hym so manly that
whanne the kyng of en
glond hadde exiled thom
as the kyng of fraun
ce was his chefe helpe &
socoure Also thomas
was as manfull in his a
ray for he was clothed
in the beste and richeste
clothe and furre that my

ghte be founde And als
so his repaire to his hou
se saderes bydele stons
as bryghte as any siluer
he was also manfull in
his housholde for his hall
was every day in somer
cheson strawed with gre
ne ruschis And in wynter
with cleue bey fure to
saue the knyghtes clothis
that sate in the flore for de
fawte of place to sitte on
for there come so many
every day to ete of his
mete and drynke for he
wolde haue of all maner
of dyntes that myghte
be founde in this lond

In so moche that the
kyng hym selfe many tyme
unwarned come to
Thomas to mete bothe
for loue that he had to
Thomas and also to
see the aray and also to
uell that was in thomas
housholde for there spake
so moch people worship
pe by Thomas. And
there fore more trewe
and also better loue that
thanne was betwene

the kyng and thomas
 while hit laste was neuer
 betwene to men. where
 for I putte this ensam-
 ple. Hit happid that
 hit fill in a colde wynter
 as the kyng and Tho-
 mas come rydyng to ge-
 dyr in to chepe side at lo-
 don the kyng was ware
 of a pore man that was
 well nere nakyd & had
 no clothis and was sore
 a colde. Thanne seyd the
 kyng to thomas hit w-
 re a grette almesse dede to
 geue to this pore man be-
 tyr clothes. Sire seyd tho-
 mas of soche ye shulde ta-
 ke hede. Thanne had tho-
 mas on a clothe of good
 scarlet and well furred
 with riche furre than the
 kyng leyde hōde on this
 clothe and wolde haue
 pullid hit from thomas
 for to haue geue it to this
 pore man but thomas hel-
 de hit faste and thus they
 wrastelid longe in so mo-
 che that they were like to
 falle to the ground. but
 at the laste be fauour tho-

mas sufferid the kyng
 to take his clothe of and
 than the kyng caste hit
 to the pore man and bad
 hym renne a wey faste &
 selle hit and beg hym os-
 thir and if thou be sette
 hit well thou mayste fare
 the better ever whiles
 thou leupste. Than tho-
 mas fapned hym selfe
 wrothe but in his hert he
 was welle a payde that
 his roue was so well be-
 sette. Thanne the peple
 meruelid gretely furste
 what was betwene the
 kyng and thomas but
 whan they saw what hit
 mened the peple were
 glad and had grette spor-
 te there of. This I sey
 to shewe ensample howe
 well they lound to ge-
 dyr thus thomas serued
 the kyng manfully. also
 we muste lerne of oure
 hooly patron seynte tho-
 mas to serue god deuou-
 tely. whanne he serued
 god full deuoutly for as
 sone as he was made arch-
 bishoppe of Caunterbur-
 m ij

ry a none he tourned his
leuyng in to better le-
uyng and thoughte to
serue the kyng of heuē
as well as he hadde the
kyng of this worlde be-
fore. Thanne a none he
lepde a wey scarlet and
riche furreys and wered
clothe of myddell pryse
and caste a wey silke and
jendell and wered here
nexte his body that was
righte harde and a brys-
che of the same hame si-
de in the whiche was so
moche vermygn that hit
was an horrible sighte to
see but this knowe but li-
till people. Also every
wedensday and freyday
he made his confessoure
to bete hym with a rodde
on the bare body lyke as
a childe is bete in scole.
Also he vsid every day
to wesche thre pore mens
nes fete knelyng one the
grounde and thanne he
passe eche of hem foure
pennys And also mo-
che more penance he vs-
sid in prayng and wa-

kyng that were to mo-
che to tell at this tyme.
Thanne whan thomas
was in the abbey of pou-
tenev upon a day whan
he hadde seyde masse he
knelid downe be for the
Auler in his prayours
than the Abbote of the
same place had to speke
with him and stode un-
der a pilour and a bode
thomas And he sawe
howe our lord Ihesu
criste appered to Tho-
mas and tolde him how
he shulde be slayne in can-
terbury in his owne chur-
che for his sake and bad
hym be stedfaste and hol-
de forth as he hadde be-
gonne Thanne come tho-
mas oute of his chapell
and a none the Abbot
fill downe to the groun-
de and Sire ye may blis-
se the tyme and the houre
that ever ye were y borne
and also blessid moute sho-
be that ever dyd bete you
for to haue seche a visita-
cione as I haue herde
you haue.

Thanne seide thomas
 I charge the that thou
 tell hit neuer to no man
 whyle I am a lyue no mo
 re he dede but whan tho
 mas was dede he tolde it
 oppnyly to all the people
 Thus I may well sey
 that thomas serued god
 deuoutly. Also he dyed
 for the lare of holy chur
 che mekely for whann he
 sawe the kyng be gan to
 make lawes to ouer sette
 hooly church and soche
 lawis as wolde haue de
 stroyde the londe. Than
 thomas putte hym selfe
 forth and reprevyd the
 kyng of his misse dedis
 tha was the kyng woth
 & made a parliament at
 northampton & for tho
 mas wolde not sette his
 seile to the cursid lawis
 that the kyng & his fory
 counsell had ordeyned &
 made a none they callid
 hym a traptour to the
 kyng & exiled hym ou
 te of hislonde. Thanne
 thomas wote to the king
 of fraunce for socour and

helpe and full goodly &
 mekely he resceyued hym
 and all his clerkys and
 founde hem all moste vi
 pere all that they be ho
 uyd Thanne grete disse
 ses & greuances thomas
 had of the kyng of eng
 lond and all he suffered
 mekely Than by trectice
 & counsell of the ~~king~~
 of the kyng of Fraunce
 there was made a faynti
 loueday betwene the king
 & thomas But whan the
 kyng shulde haue kyssid
 thomas he wolde not for
 he seide he had made his
 a vow he wolde neuer kis
 se hym but bad hym go
 home to his church bol
 dely Than by the coun
 sell of the kyng of frau
 ce & bidding of the ~~king~~
 thomas come home
 to Caunterbury Than
 were there iiii. cursed kny
 ghtes of leynyn p thou
 ghte to haue had a grete
 thanke of the kyng and
 made her a vowe to ge
 dir to sle thomas And
 so on childremasse day all
 m iiij



Sm. Reynold p. oriston Sur. Wyllm. t. p. q.
Sur. Regard. p. oriston Sur. G. d. v. m. o. p. l. y.

moste at myghte they co-
me to caunterbury in to
thomas hall Sire Rys
nolde heriston Sire Willi-
am tracp Sire Richard
breton & sire be we mo-
ley Thanne Sire Rys
nolde berysto for he was
bitter of kynde a none he
seyde to thomas the king
that is he ponde the see
sente us to the & bad that
thou shuldeste a soyle the
bishoppe that thou cur-
siddiste than seyde Tho-
mas seris they be not a
cursed by me but by the
~~kyng~~ & I may not a
soyle that be hatte cur-
sid well seyde Reynolde
than we see thou wolte
not do the kynges byd &
dyng and swore a grette
othe by the eyon of god
thou shalte be dede. than
cryde the othir knyghtes
fle fle & they wente dow-
ne to the courte and ar-
myde hem Thanne pre-
stis and clerkys drowe
hem to the churche to
thomas and spere the
dore to hem. But to ha

thomas herde the knygh-
tes armed and wold co-
me in to the churche and
myghte not he wente to
the dore and vnbarred
it & toke one of the kny-
ghtes by the honde and
seyde hit be sempthe not
to make a castell of holy
churche & toke hem by
the honde & seyde come
ynne my children in gods
dis name Thanne for it
was myrke that the my-
ghte not see nor knowe
thomas they seyde where
is the traytour nay seyde
thomas no traytour but
archebishoppe Thanne
one seyde to hym fle for
thou arte but dede. Nay
seyde thomas y come not
to fle but to a byde.

Ego pro deo mori
paratus sum et pro
defensione iusticie
et ecclesie liberta-
te I am redy to dye for
the loue of god & for the
freedomme & righte of ho-
ly churche Thanne Reynold
with his swerde poynte
put of thomas cappe &

smote at his bede & cutte
of his crowne that it hō
ge by like a dische. Than
smote a nothir at him &
smote hit all of than fill
he downe to the grounde
on his knees & elbowed
& seyde godd in to thy hō
des. I putte my cause &
the righte of holy chur
che & so dede. Than the
in. knyghte smote & his
halfe sworde fell upon his
clerkis arme that helde
thomas crosse be fore him
& so his swerde fell down
to the grounde & brake of
the poynte & he seyde go
we hens he is dede. And
whā they were at the dore
goynge robert broke we
te a geyne & sette his fote
to thomas necke & thrus
se oute the brayne upon
the pavement. Thus for ri
ghte of holy churche &
the lawe of the lōde tho
mas toke his dethe.

Thanne how this mar
tyrdome was knowen in
iherusalem ye shall here.
ther was an abbey of mō
kes in the whiche that sa

me day & the same tyme
that thomas dyed a mō
ke lay at the dethe than
for he was a goodr holy
man of leynge his ab
bot had hym if hit we
re not to goddis plesance
whā he were dede he shul
de come a yene & tell him
how he ferde & so whā
he was dede he come agen
& tolde his abbot whā
he dyed an angell brow
ghte him be fore godd &
as he stode there he sawe
a bishoppe come with a
grette company of angels
& othir semtes & he stode
be fore godd at his iuge
ment & his bede droppid
downe of blode of wound
des that he had. thā seid
oure lord to him thus
hit be sempthe a man to
come to his lordis court
& a none our lord sette
a crowne on his bede and
seyd thus to him As mo
che as I haue yene to pe
tir & to poule so moche
ioye I graunte the. And
the monke seid here by
I knowe well that this

is the grettiste Bishopp
in Englonde & is slayne
for goddis sake & wete ye
well that I go to euer
lastinge blisse. This tol
de the patriarke of iheru
salem sone after that tho
mas was dede ther come
into Englonde after pe
ple to fighte a yen the he
then men

Narracio

Also ther was a bir
de that was taughte to
speke & coude sey seinte
thomas as she hadr her
de othir pilgremes speke
moche of seint thomas
& it happid on a tyme
this birdde sate with ou
t his cage & there come
a sparhawk & woldr ha
ue slayne him & anon the
birdde cryed on seinte
thomas helpe. & a none
this sparhawk fill doune
dede than seint thomas
of his grette grace & good
nesse herd the birdde &
woste not what she men
te moche more he woldr
haue herd & moche son
ner he woldr be a cristē

man or cristen woman
cryed bertely to him for
helpe & socour

Narracio

Also there was a man
that thomas loued pass
singr well in his lyffe. &
hit fill so that this mā fill
sike on a tyme & come to
seint thomas tombe pre
yngr him of socoure and
helpe & anon he was ho
le but after he be though
t to him & his sikenes was
encreased to his soules he
le & so wente a yene pres
yngr thomas & yf it we
re more mede to his sou
le to be like thā hole that
he myghte be like a yene
& so he was & thankyd
god & seint thomas thā
whanne the kyng herd
howe god wroughte so
many miracles for seinte
thomas he wente to can
terbury barefote & wol
warde & all moste nakid
saue a feble cote to bynde
his body ynnegoyng in
the fenne & in the lake as
he hadr ben a pore man
in this londe preyng to

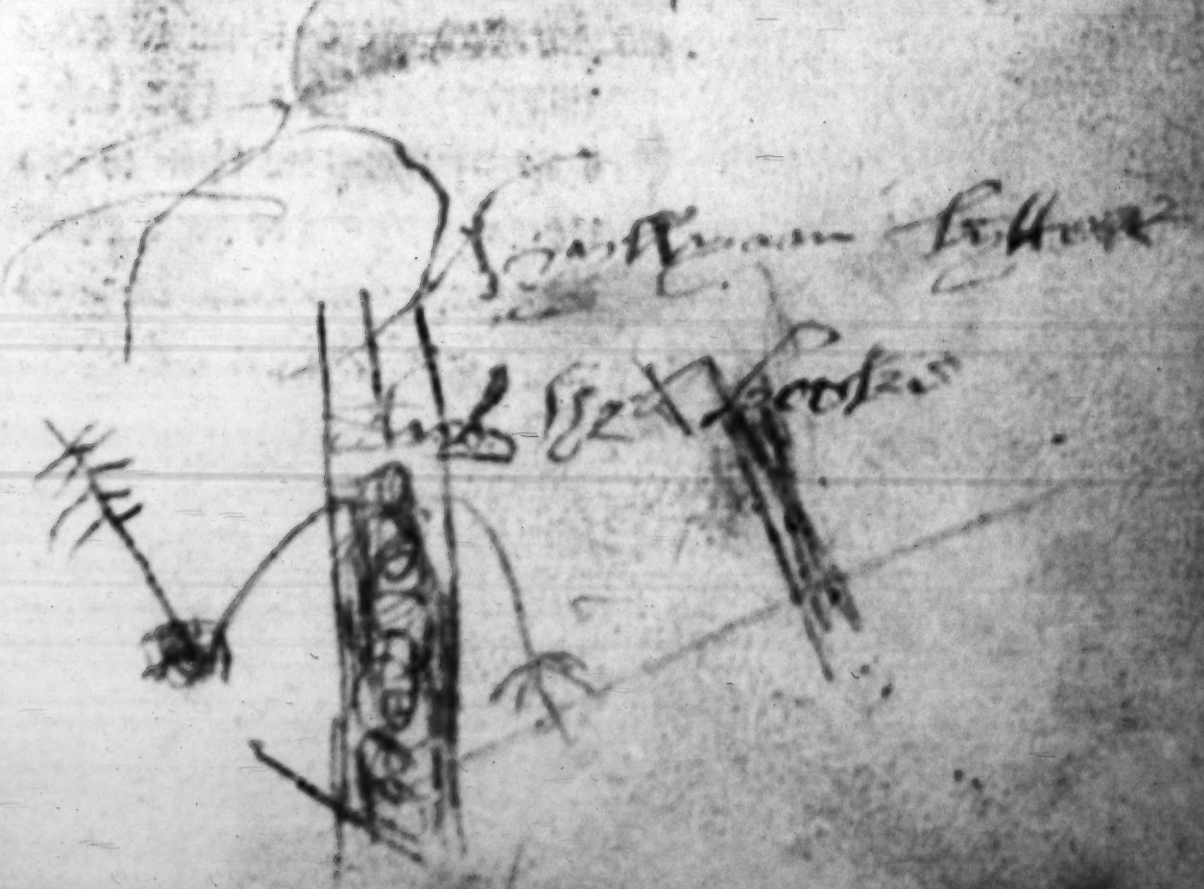
seinte Thomas of saue
 uenesse of his trespase. &
 at the tombe he made all
 the couent by and by to
 pene displyne on his bare
 body with a yerde & there
 he dampned all foryeu
 scumes and false lawes
 that was cause of the de
 bate betwene thomas &
 the kynge he fore & grau
 ted the church her fre
 dome a pene and wente
 his way. Thanue the se
 uen knyghtes whan they
 herde howe godd hadde
 wrought for thomas they
 were full forye of her curs
 sed dedis and cursed
 the tyme that euer it hap
 pid so with hem and lef
 te all her londes and wen
 te to iherusalem in to the
 holy londe to werre on
 goddis enemyes. But
 william tray was lettyd
 by the way and fill fike
 and wrotyd all his body
 in so moche that hym sel
 fe with his owne hondis
 caste a wey his owne fles
 sche lompe mele and so
 dyede an horrible dethe

And the othir thre also
 dyede in a piteuous dethe
 sone after. And thus
 with ynn thre yere after
 thomas dethe they dyed
 all foure but as longe as
 they leuyd they cryde e
 uer mercy to godd and
 seinte thomas and so
 hope they hadde

He that in youth no barne
 will not

He that in youth no barne will not
 all age all yonger will him refuse

man that will lync in rest
 must first be best





**De circumcisiōe
domini.**

O Godd frend is so
che a day is cal
lid new yeris day
and is the firste day of
the be gynnynge of the
Newe yere that is co
mynge and is the laste
day of the yere that is go
ne. And there fore this
day ye shall come to god

and hooly churche to
bere youre deuyne seruice
for the this yere. For like
as a good seruant that
hathe a good mastre ma
kithe his comenaunt but
ones but holdithe forthe
from yere to yere hauing
full truste in his maistre
that he wold for his good
seruice geffe hym a good
ward in his grete ne de

at his laste ende. In the
same wyse goddis ser-
uaunt & maythe come
naunte with hym ones þ
is at cristonyng at the
founte and there he may
hythe comenaunte to b:
goddis seruaunt haung
full truste in god that at
his grette nede that is atte
the day of dome quyte
hym for his seruice in e-
uer lastyng blyse of he-
uene and so woll he doo
to all that be good trewe
seruautes. Thus this day
is callid newperis day.

Also hit is callid Cir-
cumcisio domini the
circumcision of our lord

Also this day is callid
newperis day for this day
is the firste day of the ka-
lendyr & the yere gotte
moche be kalendyr there
for his is callid newperis
day. Seinte Austen seith
this day & this nyght be-
thyn people vse many fal-
se opynions & wyche cras-
tyngs and false be leue the
whiche be not to telle a-
mong cristen people les

te they tourned to that
vse where fore ye that be
criste people be well wa-
re lest ye be desceyued be
any false socery as be ta-
kyng counsell of on mā
be fore a nothir or in be-
yng or sellyng or in bo-
rowyng or lenyng in
the whiche somme haue
diuerse opimons. And
yf they be well shrewyn
they be worthy for to ha-
ue grette penaunce for the
misle beleue for that co-
mythe of the fende and
not of god. This day is
callid the circumcisiōe
of our lord for as holy
churche tellith this day he
was circumfised & bled
his blode for oure sake for
whan the flesche was cut
te he bled faste was full
fore for he was but yong
and tender and but viij
dayes older then fore he
bled the more. Thanne
ye shall understonde that
he bled v. tymes fore
vs. Quia enim in
istius sanguine su-
pro nobis effudit

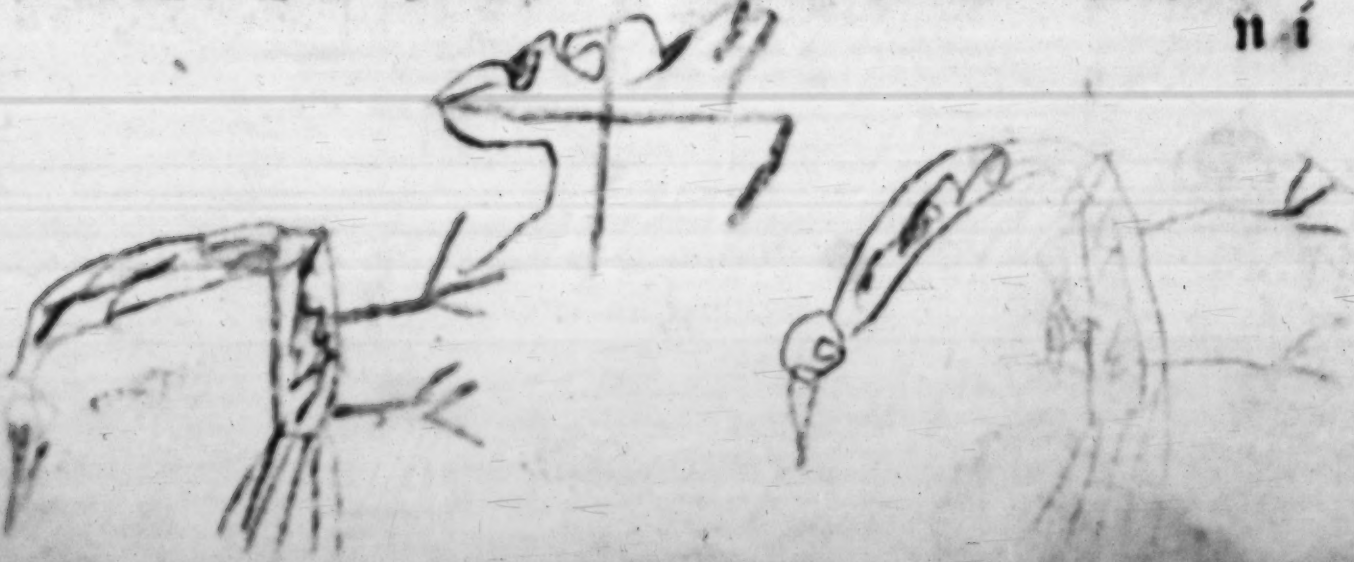
The firste tyme that he
 shedde his blode was as
 this day whan he was cir-
 cumcised. A nothir was
 for fer of his passionie for
 righte as a childe wepith
 for fere whā he seethe the
 rodde & bathe no harme
 so the flesche of our lord
 sweede blode for drede of a
 stronger passion that was
 compynge. The thridde
 tyme was in his flagella-
 tion whan he was betyn
 with scourges so that all
 his body ranne on redde
 blode. The fourthe tyme
 was whā he was nay-
 led hond & fote on the
 crosse. The fift tyme
 was whā that longinus
 perisched his herte with
 a spere that watyr & bloo-
 de come oute of his woun-
 des And than they toke
 up the crosse with the bo-
 dy & lifte hit up on highe
 & with a sodeyne fall they
 lette the crosse fall doune
 in to the mostesse that all
 the senowys & veynes and
 ioyntes braste a two and
 blode & watyr come out

of euery wounde this he
 suffered for vs Thāne
 seethe criste was circumci-
 sed and shedde his blode
 thus for vs þ was with-
 outyn synne & circumcis-
 sion is for synne remedy
 & helpe why wolde he be
 circumcised that did no
 synne Sanctus augu-
 stinus dicit 1201
 ter quatuor causas
 Seint Austeyn seith hit
 was for foure causes. the
 firste was to make a see-
 the with the ierwes for el-
 se they wolde & myghte
 haue seide that he had
 be of her lawe where for
 they wolde not receyue
 him consente to his te-
 chynge. this was to dis-
 ceue the fende For right
 as the fende disceyued a
 dam & Eue and so all
 mankynde was damp-
 ned So hit fill to criste
 to disceue the fende whe-
 re thourghe all mankynde
 myghte be saued. than
 whan the fende saw that
 he was circumcised as a
 no. 5. ir childe he wende þ

he hadde take that penaunce in remedy of originall synne. and so he knowe hym not frome a nothie childe for yf he had knowe hym verely that he had come to haue bought mā kynde he wolde neuer haue tyed the iewes to haue putte criste to dethe. And this was all the cause that our lady was weddid to Joseph for to discerne the sence for the sence shulde wende that Joseph had be his fadir and not consueued of the holy goste. The thrydde cause why he was circumcised that was in confermynge the olde lawe in grete comforte to the olde fadres þat were of the olde testament fore & yf he hadde be cristened and not circumcised hit had be a grete discomfort to all that were be fore the incarnation of oure lord ihesu criste. The fourth cause of his circumcision was for oure lord wolde well that ther wol

de come heretikes after that wolde haue seyd þat criste had a body of the eternely fantasie and not of flesche and blode as on of vs haue for a body of the eyere may not blede. And there for to put a wey alle soche errours criste was circumcised and bled in his cuttyng of his flesche the whiche flesche was cutt from his membre an angell after brought hit to kyng charles for the moste precious relike in the worlde and for the gretteste worshippe that he coude do ther to he broughte hit to Rome to a churche that is callid Sancta Sanctuarium. For these iij. causes criste was circumcised. This day also hit is callid the vias of the nativite that is the viij. day of oure lordis birthe in grete tokenynge to all vs that be the good seruantes to thynke on the se viij. dayes that folowith the birthe. The first

iiij



the day is to thynke inwardly on the fede that we were conceyved of that is foule and abominable in hit selfe that as a man or a woman be they neuer so ferye that they sawe the mater they wolde haue be a shamed of hym selfe to thynke he were ever conceyved of that foule thynke.

The secounde day is to thynke how greuously he paynthe his mother in his birthe in so muche that hit is an grette miracle of god that she may haue her lyffe. The iiij. day is to thynke how feeble and howe wretched he is borne for all the bestis of kynde somewhat can helpe hem selfe sau man kynde he nothir may nor can helpe hym selfe in no degre but dye a none but he hadde helpe & socoure of othir. The iiij. day is to thynke in how muche payell and drede he leuith here fore in every place de the folowith him

and is ever redy to falle on hym what tyme he we see no man knowith but only god hym selfe. *Incertum est locus in quo moratur exspectat.* It is in certeyne the place there as de the bidith the. The v. day is for to thynke how horrible de the is whanne he comyth for in shorte space and tyme he maketh a man to stinke that alle the beste frendis that he hath be a vyse to put hym in to the erthe and hyde hym there. The vi. day is to thynke how sorrowfull is the departyng of the body and the soule that may not be departed till the herte in the body breke fore drede of the sightes that the soule shall see that for grette fere the herte brekyd. *Quomodo nam amara est memoria tua.* O how de the hope bitter it is to thynke vpon whanne the arte comyng to any man.

The vij. is to thynke
how dredefull is the doo-
me that he shall goo to
a none and home strepte
his iugement shall be tha-
he that woll thynke one
these vij. dayes besely on
the vij. day I hope he
shall be circumcised that
is he shall be cutte away
from the luste of his fles-
sche and of synne and so
do parte from this worlde
deslikynge. and thus
comyth the vij. day that
is the vias of criste that
is the ioye of blysse that
shall neuer haue ende to
the whiche god bringe
vs all to Amen.

In die epiphanie

God frend is this
day is callid the
xij. day but hit is
the xij. day of cristus bir-
the The whiche day ho-
ly church callid hit the
Epiphania Domini
that is to sey the shewing
of our lord ihesu criste

verray god and mā for
this day he was shewed
verray god and man be
the offerynge be his cri-
stonyng and also be tour-
nyng of water in to wy-
ne. The xij. day of his
birthe be offerynge of the
the kynges and that sa-
me day xxx. wynter and
xij. dayes after his birs-
the he was cristened in
the water of flom Jor-
dan and that same day
twelfemonth after he
toured water in to wy-
ne at the weddynge of ca-
ne galilee. But the feste
makethe moste mynde
and mencion of the iij.
kynges offerynge and
there late vs folowe the
forme of hooly church.
e here ye shall here howe
hit fill of her offerynge to
oure lord ihesu criste
verray god and man
These the kynges were
of the lynage that pro-
phecied how a sterre shul-
de shyne of Jacob but
they were noo iewes of



kynde but they hadde hee
de by prophece of this
wherefore they hadde gre
te desyre and luste to see
hit and so often tyme
whanne myghte come to
gedyr vppon certeyne hi
ghe hilles than they wol
de dispute amonge hem
of this sterre So hit hap
pid vppon Cristemas
nyghte the same tyme as
oure lord was borne they
were to gedyr and wer
re disputyng of this ster
re Super montem au
ctocele vpon the hill
Dominus enim e
rat natua Oure lord
was borne Et apparuit
illis And apperid
to hem in the sterre as
fayre a childe and vnder
his hede a bryghte crosse
of golde and seyde thus
to hem goo ye a none in
all the haste that ye may
into the lond of iury &
take with you Gold mir
re and ensence And of
fer these thre thynges to
hym that ye shall fynde

there nethe borne kyng
of Jewes verray god
and man and I shall
be your gode and led
you the way. Thanne
they a none for grete ha
ste they toke bestes that
be callid dromedaries
that be of soche a kynde
they be so swifte that they
wol renne further in on
day than any othir beste
wol renne or go in thre
dayes And so they co
me to Iherusalem that
was the cheste cite of all
iury hoppyng that they
shulde here there somme
tydings where that this
childe was borne. But
as sone as they touned
into the cite of Iheru
salem thanne they losse
the sighte of the sterre
that ladde hem ever the
way till that they come
thedyr bryghter thanne
the sonne Thanne wha
they come into the Ci
te of Iherusalem they co
de to kyng herode for
he was there the same

tyme and seide to hym
 Whi est qui natu e
 rex iudeorum w xre
 is he that is borne that is
 kyng of iewes. Widi
 mus enim stellam
 eius in oriente. we
 sawe his sterre in the este
 Veniemus adorare
 eum we be come to wor
 shippe hym. Thanne
 kyng he wode was trou
 beled and all the cite
 with hym but more fore
 flatteryn of hym than
 of any loue that they had
 to hym Thanne kyng
 he wode askyd his clers
 hye where this child shul
 de be bore and they seyd
 in Bethleem mde. Tha
 kyng he wode askid the
 kynges puel of the ster
 re and had hem goo in
 to Bethleem and wor
 shippe the childe and co
 me agene by hym and
 telle hym where he my
 ghte fynde the childe that
 he myghte goo worships
 pe hym. Thanne whan
 the kynges were passed
 towards bethleem and

the sterre aperid to hem
 and whanne they sawe
 the sterre was come agen
 they were glad in theyr
 betys and as hit is in
 many places prynted the
 kyng that is in the myd
 dell for grete loye of the
 sterre he lokyd backwarde
 to his felow be hynde him
 e with his fnger shewid
 hym the sterre And that
 is the cause that the myd
 dell kyng lokyd backwarde.
 And thus the sterre
 broughte hem to bethleem
 and whan the sterre co
 me ouer the house there
 as our lord was ynn
 he stode stille Than the
 kynges lyghted downe
 and yede in to the house
 and with all the reueren
 ce that they coude kyng
 lyng a downe and offe
 red eche of hem these thynges
 Aurum tuf
 se et mirram Golde
 ense and mirre knowle
 chynge by the golde that
 he was kyng of all kyn
 ges And by the incense
 that he was verrey god

And by the myrr that
he was verey man & shoulde
be dede & leyde in graue
with crite rotynge.
For golde is cheefe of all
metallis. Ensens is brent
te in holy chirche in wor-
shippe to god. Myrr
is an oyntment that he
pithe dede bodies from
rotynge. Thus whanne
the kynges had do her
offeryng be techyng of
the angell Per altam
viam reuerſi ſunt
in regionem suam.
By a nothir way they
wente towardes her own
londes and lefte kyng
herode. and the ſterre
vanisched a way from
hem. Thanne as ſeynte
Bernard ſeythe ioſeph
kepte of this gold as mo-
che as him nedithe to his
tribute that he ſhuld pay
to the Emperour and
also more to kepe our la-
dy with whyle ſhe lay in
childe bedde and the re-
menaunte he delide to po-
re people ſoche as hadde
grette uede there to. The

ſence he brente to putte a
wey the ſtenche of the ſta-
ble there as ſhe lay ynne.
And with the Myrr
our lady a noynted her
childe to kepe hym from
wormes and diſſeſes.

But what be fill of
the kynges after. I ſen-
de no thyng in certayne
but ſomme people haue
an oppynone howe that
ſeynte Thomas of A-
de Criſtoned hem whā
he come in to that coun-
try of Aude. and than
as the ſterre lychtenyde
hem to criſtus birthe.
So the hooly goſte lych-
tenithe hem in her ſoules
and taughte them the
perſyte way of the be lea-
ue and also of perſite &
gracious leuyng in ſo mo-
che that they lefte all her
kyngdome and wente
forthe one pilgrimages
that is ſo to ſay to Ibe-
ruſalem and in many o-
thir places and ſo they
come forthe to myllayne
and there they diede alle
thre. And ſo after that

they were translated to
coleyne and there they
be yit. Nowe haue ye
herde by these thre kyn-
ges how oure lord ihesu
criste was this day shew-
ed verray god & man
where for like as they of-
fered with grete deuocio
so shulde ye do youre of-
feringes whan ye come
to holy churche kneeling
downe with all the reue-
rence that ye can or may
not on youre one knee as
to a temperall lord but
on bothe youre knees &
do hym worshippe with
good prayours. Than
offer y: praciouse golde
for there is no golde so pr-
cious as is the good pr-
youre deuoute. And than
holde vp your hondis to
hym with all the reueren-
ce that ye can and deuou-
te herte pray to hym and
shewe hym all youre loue
of youre hertes and than
ye offer to hym ensence.
For there is none ensen-
ce sauerithe so swete by-
nyng in the fyre as dothe

90
good preposure that is de-
uoutly seyde with a byr-
nyng loue in cleue chari-
te. And yf thou do thus
than thou offereste kne-
lyng on thy knees mas-
ke a crosse on the erthe &
kysse hit and thinke well
thou arte but erthe. than
muste ye offer mirre for
right as mirre kepithe a
body from rotynge so the
mynde of dethe kepithe
a mannes soule from ded-
ly synne in this wyse doo
ye youre offerynge and
than shall ye haue as mo-
che mede as had the se iij
kynge. Also he was
shewed bothe god and
man at his cristonyng.
For he come to the wa-
ter of flom Jordan he
wente in to the water &
halowed hit for right as
he was circumcised to
conferme the newe lawe
and for no nede that he
hadde ther to for he was
cleue with oute synne but
for to make the sacramet
that shulde wasthe he in
toke cristonyng in his
n iij

name from all synnes

Thanne was iohā bap-
tiste wedy there & moche
people with hym that co-
me thethir to the cristo-
nyng. Than seyd I o-
han to our lord all qua-
kyng and tremelyng.
blessid lord thou arte god
dis lambe with oute syn
thou haste no nede to be
cristoned of me but that
I a man gotyn & borne
in synne haue nede to co-
me and be cristoned of
in remission of synnes

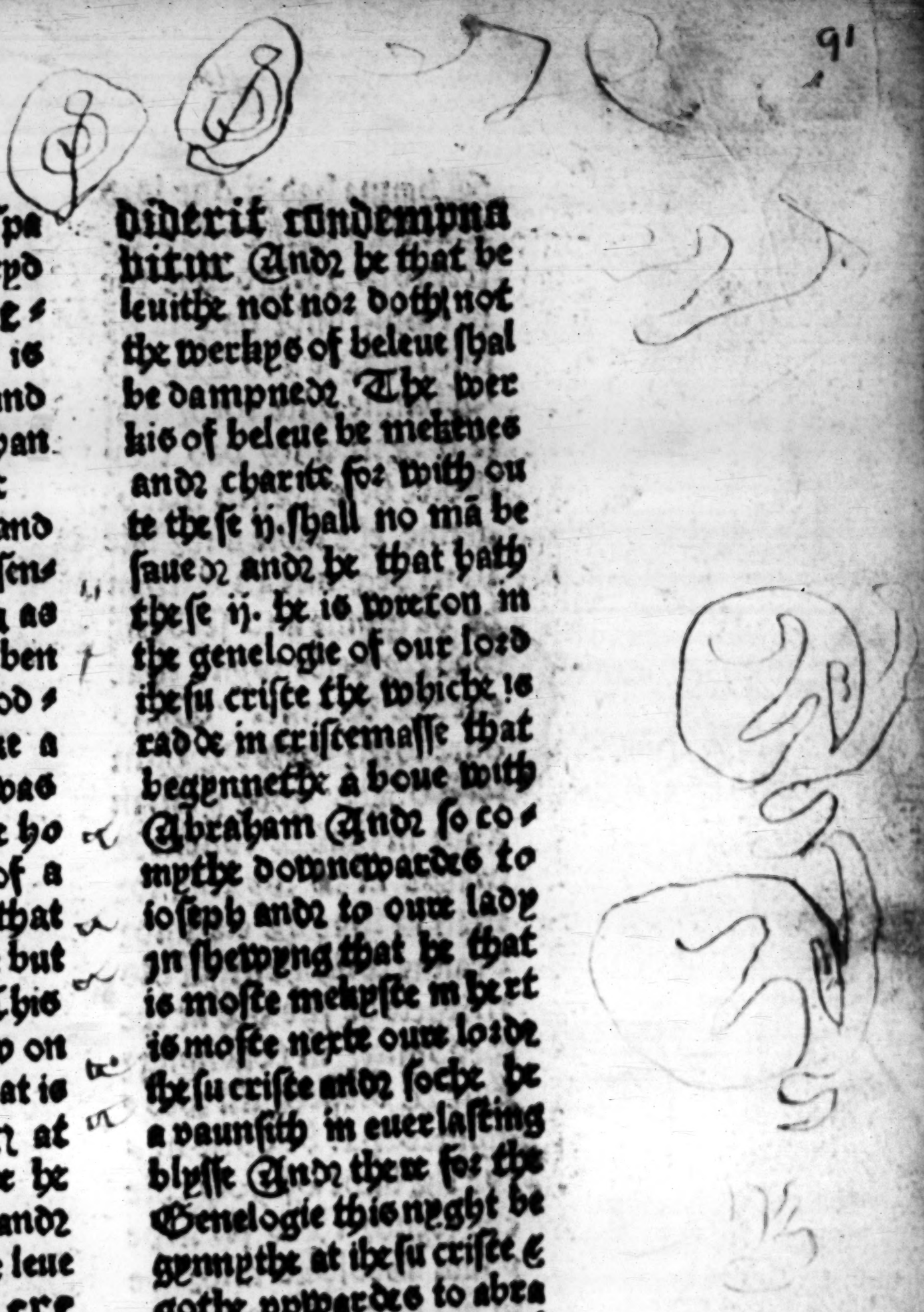
Thanne seyd our lord
criste ihesu iohan suffer
at this tyme for thus we
muste fulfille alle righte
wisnesse and iohan cris-
toned our lord ihesu
criste and as hit is credi-
ble our lady was cristo-
ned after with othir of
cristus disciples and all
the people that were co-
me thedyr Than whan
all were cristoned our
lord wente oute of the
watyr and as he wente
oute of the brynke of the
watyr and all the people

with hym Apertifit
celi heuen opened and
a grete lighte be clipped
hym in sighte of alle the
people the hooly gost co-
me downe in likenesse of
white doue and lightid
on cristus he and the
fadir spake & seyd thus
in beryng of all the peo-
ple *Hic est filius
meus dilectus in
quo michi bene com-
placui.* This is my
welbeloued sone the whi-
che plesith me This was
to teche all criston peple
the feyth of the be leue
of hooly churche for all
criston people be bounde
to be leue stedfastely
in the fadyr and the sone
and the hooly goste.

In baptismo christi
Iti toto trinitas se
manifestant scili-
cet. Pater in uoce.
Filius in carne. Spi-
ritus sanctus in co-
lumba et totum ce-
lum apertum est
In cristus baptym all
the hooly Trinite was

shewēd for the fadir spake
in doyce whan he seyd
**Hic est filius meus
unus dilectus** This is
my welbeloued sone and
was there bodely whan
Johan baptiste seyd
Ecce agnus dei and
the hooly goste was sente
to **Sicut columba** as
a white doue These ben
thre persones in on god
he de for the fadir spake a
boue and the sone was
there bodely and the ho
ly goste in likenesse of a
doue ye shall beleue that
these iij. persones be but
one god in trinite This
beleue ye shall know on
the watyr brynke that is
in poure cristonyng at
the founte where fore he
that beleuythe thus and
dothe werkys of beleue
shall be saued **Cui cre
diderit et baptiza
tus fuerit salua
erit** He that beleuithe
and is cristoned shall
be saued and folowithe
the werkys of beleue.
Cui nero non cre

diderit condemnabitur And he that be
leuithe not nor dothe not
the werkys of beleue shal
be dampned The wer
kis of beleue be mekenes
and charite for with ou
te these ij. shall no mā be
saued and he that hath
these ij. he is wroton in
the genealogie of our lord
ihesu criste the whiche is
radde in cristemasse that
begynnethe a boue with
Abraham And so co
mythe downewardes to
ioseph and to oure lady
in shewyng that he that
is moste mekyste in bert
is moste nexte oure lord
ihesu criste and soche he
a vaunfith in euerlasting
blysse And there for the
Genealogie this nyght be
gemythe at ihesu criste &
gothe upwardes to abra
ham and so to god Al
so he was shewed verray
god in trinite whan he
toured watyr in wyne
at the weddyng. This
happit so the people lac
kyd wyne at the mete.



myrour of the world

myrour of the world



Thanne badde our lord
that they shulde take vi.
scenes or pottys that we
re empty and had fill hē
with watyr and they did
Thanne our lord bles
sed hem and bad they
sholde bere theym that be
ganne the table and late
hym begynne and than
he be ganne and seyde hit
was the beste wyne that
ever he drank. Thus
oure lord shewede hym
selfe bothe god & man
god in that he tourne
d watyr in to wyne and
man in that he ete and
dranke with hem This
miracle he shewde at the
weddyng in tokenyng
that he blessed all wed
dynges that be done af
ter the lawe of holy chir
che And there for kepe
poure wedloke and be
in full feyth and beleue
of holy church as holy
church teacheth and
so ye shall come to ever
lastyng blesse Amen



**De conuersione
sancti pauli**

O Goddys frende so
ete a day ye shall
haue seruitours
his day that is called the
conuersion of saint paul
le for that day he was co
uertid and tourned fro
a cursyd tyraunte in to
goddys seruaunt from an
hyge man and a prome

de in to a meke man and
a good man and from
the disciple of the deuyll
in to goddis hooly apos
tell so for this man was
tournede from all wick
hednesse in to grette good
nesse in grette strengthe hel
pe and socoure to all ho
ly church. There for ho
ly church holdithe his
conuersion and so we do

of no mo but of him on-
ly and that is for iij. cau-
ses. The firste for grete
miracles in his tourning
and for the grete ioye in
his defendyng. and fore
the ensample of his as-
mendyng. Firste or he
was tourned he was cal-
led saule for right as saule
the kyng of Iherusa-
lem purfewed holy da-
uid to haue slayne hym
right so the saule purfew-
ed criste and his disci-
ples to bryng him to
the dethe. There for whi-
le criste wente one erthe
here this saule wolde ne-
uer come to hym to here
his techyng but as sone
as criste was scied vp in
to heuen than anon this
saule for he was lered &
colode the Jewes lawe
he beganne to withston-
de and a yense sepde cri-
stus disciples disputyng
a yense hem and pour-
fewed hem in all he my-
ghte in full entente to ha-
ue destroyed hem and cri-
sten feth. Thanne on

a day he disputed with
seynte Stephen and for
he myghte not ouer co-
me hym he thoughte
hym how he myghte bryng
ge hym to his dethe and
so he lefte hym neuer till
he was dede. Thanne hit
is the maner of the fen-
des children whan they
haue done a cursed dede
to be gladd & fayne there
of proude in her hertis
and increase her malice so
was saule gladd of the
dethe of seynte Stephen
and fore he wolde haue
gotyn him a name of wic-
kednesse passyng all his
felowes he wente to hem
that had the Jewes lawe
to kepe and gete hym a
letter of warraunt for to
take all that he leued in
in criste where they my-
ghte be founde & to bryng
ge hem to Iherusalem
for to be putte to the dethe
there. Thanne whan he
hadde the se lettres he to-
ke soch a pryde therewith
and enye in his herte a
yense cristen peple that

When he herde any man
 speke of hem a none fore
 grete angre he wolde snee
 fe at the nose and frothe
 at the mouthe for anger
 and grugge with his te
 the thretenyng and ma
 sesseyng towardis hem
 that all Cristen people
 was fore a ferde of hym.
 Thanne on a day he her
 de that in the Cite of da
 maske was moche cristen
 people hidde for drede &
 rode the dyr wardes but a
 none our lord ihesu cri
 stes hewed the stetenesse
 of his grace to hanne this
 saule was in his hight pri
 de and in wyll to haue
 do moste harme Than
 a boue midday our lord
 caste a lyghte of grace a
 boue that was moche ly
 ghter thanne the sonne &
 the lyghte spake to saule
 thus. Saule saule
 quid tu me persequeris.
 Saule saule what
 folowest thou me and
 a none he was a ferde and
 fill doun of his horse &
 cryde and seyde for grete

ferre *Quia es tu domi*
ne Lord what arte thou
 than seyde our lord.
Ego sum ihesus na
sarennus. I am ihesu
 of nazareth for that was
 the name of his manhoo
 de Thanne saule a none
 be leued on hym & seyde
 lord what wolte thou
 that I shall do Thanne
 same the people a boue
 hym the lyghte and her
 de the wyte but they saw
 no thyng but a none we
 te to saule and toke him
 up by the honde for he
 was blinde and myghte
 not see and so ladde him
 in to the Cite to a good
 manes house and there
 he was thre dapes and
 thre nyghtis fastyng and
 nothir ete mete nor dryn
 ke he myghte not see but
 ever preyde to god for
 drede of that vision The
 whiche tyme the holy go
 ste taughte hym cristus
 lade Than the thridde
 day on of cristus disci
 ples that highte Ananyas
 as as god bad hym co

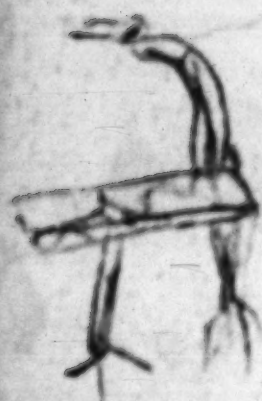


me to hym full fore a fer
de and seyd Saule fra
ter dominus ihesua
misit me ad te qui
apparuit tibi in via
Saule the lord hath sen
te me to the ihesus that ap
perid to the in the wey
and that thou shuldeste
see and be cristened. and
whan Ananias leyde his
honde vppon his hede a
none he sawe and there
fill from his eyen like sca
les of fische. And whā
he hadde cristened hym
he callid him Poule. &
than ete and was com
forted and hadde his
strenghte and was there
a fewe dayes with the di
sciples. Than wente he
in to the temple and pre
chid openly of our lord
ihesu criste pūng clerch
ly that he was both god
and man and none o
thir. Stupēbant au
tem omnes qui eum
audiebant et dice
bant. For sothe all that
herde hym were a stog
ned and seyd that hit

was a grette miracle and
grace of god and his so
deyne conuersion for he
was of so cursed leuyng
so litell he fore was so so
ne tourned to god and
man Thus may ye here
how grette miracle god
shewde in his conuersion
and how grette ioye hoo
ly chirche makyth of his
defendynge hit was gres
te ioye to all cristen peo
ple that was a litill be fo
re to dystrope cristen peo
ple & anon after as besy
to encrese cristen people
And he that was so besy
se & so gladd to shede cris
ten mennes blode. than
was he so redy to shede
his blode for hem. And
as besely as he wente to
putte hem to dethe than
with as good a wyll he
was redy to take the dethe
for hem and there as no
man durste pēhe the wo
de of god for hym after
the cōforte that they had
of hym they spared not
for lord nor fore hyng
but openly preched the

worde of god and taughte
 the feythe after in
 euery place And he that
 was to fore so proude & so
 feres and sone after was
 so meke and so lowly y
 he fell to the grounde to
 euery cristen manes fote
 that euer he trespassed to
 and mekely he soughte
 hem of mercy with a full
 patient herte where fore
 seynt Austeyn likenyth
 hym to an Unicorne of
 kynde that berith an hor-
 ne in his nose and with
 that horne he sleithe alle
 the bestes that he figh-
 tithe with Also he is so
 fers in hym selfe that ther
 may no hunter take him
 but thus they wol be gi-
 le hym they wol aspen
 where the unicorne haun-
 tith and use to walke &
 there they wol sette a
 meyd and as sone as the
 unicorne seeth the may-
 de anon he kynde he wol
 fall downe and ley his
 hede in her lappe & than
 all the myghte & strenghte
 is gone And than they

come and take hym.
 Thus he septe seynt
 Poule was firste so fers
 in hym selfe that they dur-
 ste not preche there as he
 was nor speke to hym for
 drede. But whanne our
 lord ihesu criste shewed
 him swetenesse of his gra-
 ce and this sayre mayde
 that is the lawe of holy
 churche a none poule fell
 downe to the grounde &
 was forget to all criste pe-
 ple here for holy chur-
 che was gladd of his de-
 fendyng. He is sette al-
 so in hyge ensample of
 hyge a mendyng for ou-
 re lord is so gracious y
 all cristen people may be
 saued that woll for sake
 her myse leuynge and be
 conuertid. *Multuma-
 gis gaudium erit in
 celo de uno peccato-
 re penitentiam age-
 re quam de nonagin-
 ta nouem qui non in-
 digent penitentia.*
 There is more Joye in
 heuen vpon on synner
 doyng penance thanne



vppon xij. that dede ne-
 uer synne And ther for
 our lord wold that all
 were conuertid and sa-
 ued where fore in highe
 ensample and comforte
 to all sinfull peple he set-
 te seynte Poule to loke
 vppon for though a mā
 had do neuer so moche
 synne and he wold fore-
 sake his synne and synne
 no more Thanne all the
 compaignie of heuen ma-
 kyth mirth and me-
 lodge of his conuersion
 as we do here in erthe of
 the conuersion of seynte
 Poule but there is mo-
 re people that loue mo-
 re synne with luste and
 likelinge in this world
 than they do god. For
 there be many that wolle
 neuer leue synne nothir
 for the loue of god nor
 for the desire of the blisse
 of heuene nor for feare of
 the fende nor drede of the
 grete paynes of hell But
 somme people seyne god
 wolle neuer lese that he
 hath boughte dere with

his passion. but they that
 sey so be notte wylle gods
 wold that none were lo-
 ste but be ware thou lese
 not thy selfe for alle the
 whyle thou loueste, mo-
 re synne than god and
 haddest leuer to serue the
 fende than god thou art
 the cause of thyne owne
 dampnacion fore whyle
 thou haste more wille to
 serue the fende & be his
 childe than goddis childe
 thou lefiste thy selfe and
 god hath ordeyned fen-
 des to tourmente hem in
 euer lastyng payne But
 seynte Gregor seyth they
 that shalle be dampned
 be gyne her penaunce he-
 re in this world in party
 and after her deth con-
 tinueth of euer more.
 where fore I telle you
 this ensample

Narratio.

There was a man &
 that was an officer with
 a lord and stode a curs-
 sed and on a tyme as he
 rode towards a maner
 of his lord is he fille out

of his mynde and vnbri
delid his horse and he
bare hym in to a maner
of his lordis And than
a none the bayly confes
ued howe hit was with
this man that he was dis
stranght oute of his mar
de and a none made the
people to bynde hym to
a poste in a barne so whā
the bayly and his seruā
tes had souper he bad
one of his seruantes go
loke how that this man
dede and he wente to this
man And whan he co
me there he sawe in gre
blacke dogges plucking
a wey this mannes fleshe
from the bone Thanne
was this seruante a fere
de that vnethe he hadde
his mynde but wente to
his bed and lay there si
ke longe after And on
the morow whanne the
people come the thir as
this man was boude the
founde no more of this
man but his bare bones
and all the flesche was
clene a wey Thus pe

may see he that contyn
aly leued in synne may
be full sygher of a foule en
de and thoughte his ende
semythe sayre in the sigh
te of a man yit hit is ry
ghte foule in the sight of
almyg to god and all
his angellis where for hit
is needfull for every cri
sten man and woman
to a mede hym while he
is here in this world and
hath tyme and space
of a mendement And he
that dothe so shall come
to seynte Poule and be
there with hym in euerla
stynge blesse to the why
che byng vs he that di
ed for vs and all man
kynde Amen.

Sequitur de pa
rificatione beate ma
rie virginis.

O Godd frend is so
che a day ye shall
haue candilmas
day that day makyn min
de and mencion of oure
lady & of her sone & speci
pally in thingis oure la
dys purificacion in some
one metyng and in ca
ales cfferyng. This
day is callid the purifi
cation of oure lady in en
glische hit is the clensyng
of oure lady but fore noo
nede that she had there
to fore she was clensid
with the worthyng of
the holy goste in concep
tyng of her sone that
there was in her no ma
ner of spotte of filthe.
But for that day was the
xl. day from the birthe of
her sone and was callid
in the iewes lawe the day
of the purificacione not
only for oure lady but for
all othir wymmyn whe
re fore we calle hit the pu
rification of oure lady
The lawe of the iewes
was soche that a woman
that was delquered of a

manchilde was holden
uncleane viij. dayes after tha
the lawe gaue her leue to
go to her husbonde. but
yt she was uncleane xxxij.
dayes but till xliij. dayes
were fullfilled she shulde
holde her with oute the
churche with her offe
ryng. And the offering
in those dayes was of a
riche man a lambe and
for a pore man a pey
re of turtell doves or el
les othir doves and so
offered oure lady with
her sone And yf a wo
man be delquered of a
napden childe she shulde
duke all those same day
es a fore sayd that is for
to say the comyng to
her husbonde. and also
the comyng to the tem
ple and so this is the re
son there of For hit is so
that all grete clerkys sey
that hit is viij. dayes af
ter whanne a woman ha
the conceived a manes
childe or that the same se
de tourne in to blode.
And hit is also xxxij.

dayes after or it tourne
 to any shappe of man. &
 then god sente lyffe in to
 hit and yf hit be a maye
 de childe hit doublithe all
 the dayes bothe in tour-
 nyng in to the blode &
 also in shappe of body &
 this is the cause. eue that
 was the furste wympyr
 woman that ever was
 thidre our lord more tha
 didre the mā Adam ther
 fore she is lenger in for-
 myng. Thus fore flesch-
 ly complexion of man &
 woman she is an clene in
 her selfe there for this pu-
 rificacion is ordeyned
 But vnderstandith well
 that our lady had no ne-
 de to this clensyng for
 she conceived not with
 complexion of man but
 only of the holy gospe so
 that she was clene of all
 maner of filthe touching
 consent of man But yit
 she wente to the temple
 as othir wymmen dede
 specpally for iiii. causes.
 The furste was to fullfil
 le the scripture that seyth

thus *Quanto maior
 es tanto te humili-
 es* The highe: that thou
 arte in degre the meyre
 thou shuldeste make the
 Thus didre our lady for
 she wiste well she was
 anodir to goddis sone of
 heuen and hadre so grette
 worshippe passyng alle
 othir wymmen yit she
 made her as the poreste
 woman that was in the
 company. The secon-
 de cause was as she full-
 fillithe the lawe of circu-
 cision of her sone in the
 same wyse she fullfillidre
 the purificacion andre in
 offeryng of her sone in
 the temple doyng for him
 as othir pore wymmen
 didre for her children.

The thridde cause for
 to stoppe the iewes mou-
 thes lest they hadre seyde
 that she hadre not do the
 lawe andre so caughte a
 grette sclaudre ayense hē
 in tyme comyng.

The fourthe cause
 was for to geue ensample
 to all othir wymmen that
 o ij

they shulde come to thir
che after the birthe of
her childe & thanke god
that he hath sauyd hem
from dethe in her trauel-
lynge for in that tyme a
woman is in grete payell
of dethe for there is noo
sikenes in the world that
gothe so nyghe dethe fore
these causes hooly chur-
che makyth the mynde of
oure ladyes purificacion
Hit makyth the mynde als
so of the comynge of sy-
meon and Anne Syme-
on ille senex diu-
vixerat sine etas co-
operator Anne

This symeon was a pas-
sing olde man but he had
preyde to god besely all
his lyffe that he shuld ne-
uer dye till he had seyne
criste bodily in this worl-
de and so he dede And
this Anne hath preyde
the same Also ye shall un-
derstonde that this was
not anne our ladyes mo-
die but an othir ana that
had a husbonde viij. yere
and whan her husbon

de was dede she wold not
be weddid no more but
leuyd till she was lxxx.
yere olde and serued god
in the temple nyghe and
day and preyde to se god
or she dyede & our lord
grauntid her. Thanne
whan our lady come in
to the temple with her
sone the hooly goste war-
ned symeon and Anne
and a none they with
mochte ioye wente a pens-
ite hym and broughte
hym into the temple

**Et Symeon accepit
eum in ulua sua.**
And symeon toke him
in his armes with all the
reuerence that he coude
and myghte and seide.
**Quia dimittis ser-
uum tuum domine
seruum verbum
tuum in pace & cete-
ra.** O thou lord nowe
for yee thy seruaunt af-
ter thy word in pefe. and
so with all the worshipp
and reuerence that he cou-
de he louyd & thankid him
that he wold lette hym

leue so long to see hym
 bodely with his eye wher
 in mynde of this whan a
 woman comythe to chir
 che of a childe she a by
 dithe at the churche do
 re till the preste come &
 caste hooly water on her
 and takyth her in by the
 honde in to the churche
 peuen her leue after to
 come to churche and to
 goo to her husbonde for
 and they haue comened
 to gedre be fore they mu
 ste bothe shryue be the
 of an d take her penaun
 te Also hooly churche ma
 kythe mynde of candelis
 offerynge and as ye see
 hit is a comyn vse for all
 cristen people that be of
 conuenient age to come
 that day to churche and
 bere a candell brennyng
 in procession as though
 they wente bodely with
 our lady. But now
 ye shalle here howe this
 worshippefull feste was
 firste founde Somme ty
 me whanne the Romay
 nes by grette myghte and

triall power conquered
 all the world for they
 hadde grette dominacion
 they were so proude that
 they for gete her god and
 made hem diuerse gods
 disafter her owne luste
 And so among all they
 hadde a god that they
 callede Mars that had
 be to fore a notable kny
 ghte in batayle And so
 they preyde to hym for
 helpe and for they wol
 d spede the better of this
 knyghte the people prey
 de and did grette wor
 shippe to his modir that
 was callede februa after
 the whiche woman mo
 che people haue opinion
 that this mone that is cal
 lid februarie where fore
 the secounde day of this
 mone is Candelmas day
 The Romaynes this
 myghte wolde goo a bou
 te the Cite of rome with
 torchis and candelis bre
 nnyng in worshippe of
 this woman februa for
 hope to haue the more
 helpe and socoure of her

some mares. Than was
there a ~~man~~ that was
callidz Sergius & whan
he sawe Cristen people
dratpe to this false mau
mentry and vntrewe be
leue he thought to vndo
this foule vse and custu
me and tourne hit in to
goddis worshippe and
oure lades and passe co
maundment that all cri
sten people shulde come
to church and offer vp
a candell brennyng in the
worshippe that they did
to this woman februa &
did worshippe to oure
lady and to her sone ou
re lord Ihesu Criste so
that now this feste is so
lemply halowed thow
all cristendome and eche
cristen man and womā
of couenable age to co
me to chirche and offer
vp her cādels as though
they were bodely with ou
re lady hoppyng for this
reuerence and worshipp
that they do to oure la
dy to haue a grette rewat
de in heuen and of her

some oure lord i heu crist
ste and so they may be
sekyr and hit be doo in
clene lyffe and with good
deuocione. A candell is
made of weke and were
So was cristis soule hid
with ynnre the manhode.
Also the fyre be tokemith
the godhede Also hit be
tokemith oure lady mo
dichode and maydenhe
de lighte with the fyre of
loue Also hit be tokemith
euery cristen man and
woman that doth good
dedis with goodz entente
and perfite loue & chari
te to god and to all cri
sten people. where for yf
there be any of you that
his candell of charite be
queynted goo a none and
be a cordidz with his ney
bours and lighte his ca
dell and thā offer hit vp
for that is goddis wyll
And yf ye do not thas
ye shall lese all youre me
rite and youre mede. yn
heuen

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[illegible]

0 hij and 5 wanting.

godde kepte them so that
they had no harme.
Than for this. Judas
was one of the xij. apos-
tels & the nombre of he
muste be fullfilled. than
was crist stepe up in
to heuen & the xi. apost-
les were to gedre with
many othre people in a
place. Thanne seyde Pe-
ter to hem thus now all
good men & brethren
hit is well knowe to you
that Judas was one of
the xij. & be cause the no-
bre may not be in perfec-
te hit is nedefull to chese
on of these ij. men that
hathe be with our lord
Iesu crist from the tyme
that he was baptisid
in to the tyme of his asce-
sion to bere witnessse
with vs of his vpryng
& of his doyng. Than
they setten these ij. men
Joseph barsabas & ma-
thie & leyde lotte vpon
hem & seyde thus prayng
our lord. O lord thou
knowist the hertis of all
men shewe to vs whiche

thow chese of these ij.
men & the lotte fell on ma-
thie & so he was in nomi-
bre with the othre xi.
Than mathie wente in
to mirre to preche worde
of god & fore he had the
grace of the holy gost &
with hym he did miras-
cles & tourned moche
people to the feyth of
criste. Than was the fen-
de for & aperyd to the
Bisshope of the iewes
latwe in likenesse of a yon-
ge childe with longe ha-
ris & howe & bad him ta-
ke mathie & do hym to
the dethe or else he wolde
tourne all the people to
cristus feyth. Than the
Bisshope wepyd ny-
ghe wode for wrath and
sente oute people to seke
mathie & whā they had
hym they bounde hym
his hondis be hynde hym
& caste a rope aboute his
necke & ladde hym to pri-
son & there bounde him fa-
ste with cheynes of yron.
Thanne the nyght after
our lord ihesu. Criste

come to hym with a gre
 te lighte andz lousidz his
 bondis andz whā he had
 well comfortid him he o
 penedz the pryson dorez
 had hym go preche the
 fepthe & spare for no mā
 Than there as he pchid
 there were somme that a
 penestode hym & letidz o
 thir þ wolde haue tour
 ned to the fepthe Thā
 fepdz mathie to hem I
 tell you be for he shall fall
 downe to hell pitte. & so
 a none in sight of all mē
 the erthe openydz & they
 sanke downe in to helle
 body & soule & neuer was
 seyne more of hem. than
 was the people sore a ga
 ste of that sight & tour
 ned to the fepthe a gre
 te nombre of hem Thā
 whan the bishoppe he rde
 ther of they toke hym &
 bounde hym & sette men
 to throwe stones at hym
 & whan he was nyghe de
 de he had cristen pleople
 to bere tʰe stōne that he
 was stoned with in to the
 graue with him in witte

nesse of his martirdome
 & he knelid downe & he le
 de vp his bondis to god
 & fepde O lord I be sech
 the take my spirit & gafe
 vp the goste Reynold of
 cestre in his cronicles tel
 lith a nothir miracle like
 this & fepthe. whanne
 seynthe wolston visitid his
 bishoppriche the people
 brought a man be for him
 that didz his neybours
 moche disese & wolde ne
 uer be in pese prayng the
 bishop to chastise him &
 whan the bishop had pre
 chidz this man he was e
 uer lenger the worse thā
 the bishop & all the peo
 ple prayde to seint mathie
 to shewe som miracle be
 this man what he was
 worthy to haue than and
 in sight of all the people
 they come oute of the er
 the ij. fendes with bren
 nyng hokes & pullid this
 quicke man doue to hell
 & whan he was gone the
 people were well releued
 & had reste & pese euer af
 ter Amen

• Ave maria agna plena dñi con



De annunciacio-
ne beate marie vir-
ginis.

O Godz frendis so
che a day yeshall
haue an highe &
a solempne feste in holi
churche the annunciacion
of oure lady and he that
had a vowed or ioynd
in penaunce muste faste
the xij yeshall vnder
stonde that hit is callid.

the annunciacion for this
cause for the fadyr of he-
uen sente his angell Gas-
briell. Misus est an-
gelus gabriel a deo
in ciuitatem cui no-
men nazareth. In to
the cite that was callid
nazaret to oure lady that
was newe wedded be the
bidding of godz and re-
uelacion of the holy go-
ste to a man that callid.

missa facta

Joseph and as she was
in her chabre in her prey
our the Angell gabriel
ell come to her and seide
oure lord is with the

Thanne was she gretly
astoynd of this geyting
for there was in that cou
tre a man that coude
moche which craft and
so with helpe of fende
he made him selfe like an
Angell and come to di
uerse maydenes and seyd
he was sente from god
to hem on his message &
so ofte tyme lay by hem
& did hem grete vylony

Thanne whan our la
dy herde tell of that man
she was a drade lest hit
had be he for she had spo
ke with none Angell be
fore nor there were no so
che wor is ne soche gre
tynge made neuer none
to her be fore Tha Ga
brill the Angell comfor
ted her and seyd. Me
timeas maria inue
nisti gratiam apud
dominum. Dede the
not mary for sothe thou

haste founde grace of ou
re lord for a mongr alle
wymmen our lord ha
the chosyn the for to be
the modir of his sone &
hym thou shalte concey
ue be fepthe & be loue of
the holy goste with oute
any dede of ma that shall
shadome the & quenche
alle fleschly luste & tende
the lighte of gostely loue
that thou shalte concey
ue the sone of the highe
god. And thus thou
shalte be bothe modir &
mayde & so was neuer no
be fore. Thanne a none
our lady herde this wor
dis a none there with co
me a spirituall swettenes
seg ioye in her herte that
a none or any erthly ma
coude till hit & so with
all the reuerence of meke
nesse that she coude sche
answer thus a yene &
seyde. Ecce ancilla
domini fiat michi
secundum uerbum
tuum. To here goddis
owne mayde redy to do
goddis will prengy hit

may be to me righte as
thow seyste. Thus that
blessyd body conceyued
oure lord ihesu criste in
euerlastyng ioye to all
the world. Thus I
may likyn oure lady to a
precious stone callid emy.
e he is as clew as any cri
stall e shall of kinde whō
the sonne shynethe hote
on him hit openithe e re
ceyued a droppe of the
dew of heuen in to him
e closithe a yene till .ix.
monthes aftyr e thanne
hit openithe e fallithe ou
te a stōe of the same kin
de e so closithe a yene as
euer hit was e neuer ope
nithe aftyr. Thus oure
lady was as clew as any
crystal for the hote loue
of the hooly goste at the
ix. monthis ende she was
deliuerd of her sone
oure lord ihesu criste e
she aftyr as clew mayden
as she was to fore. Than
whan the Angell hadde
done his message he wen
te his wey to heuē e ou
re lady wente to her co

syn elisabeth that was gre
te with childe with seinte
Johan Baptiste e whō
she come to Elisabeth e
she grette her mekely e
as sone as oure lady spak
ke to Elisabeth the chil
de in Elisabethes wom
be pleyde e made grette
ioye for ix sawe that ou
re lord had take man
kynde e was come to sa
ue hem that were loze.
Thanne oure lady dwel
lid there with Elisabeth
her cosyn till the tyme y
seinte Johan was borne
e was myddewyffe to eli
sabeth e toke seint Jo
han from the erthe e the
re she lerned all that her
nedid for to knowe agē
the tyme y her sone shul
de be borne e was persite
ynough there of. Thā
mekely she toke her leue
e wente home a yene to
Nazareth. Than thous
ghte Joseph he wold go
loke how his wyffe dede
e wente towards her e
whan oure lady herde of
his comyng she wente

again. hyme & grete hym
full mekely. But when
ioseph sawe her grete with
childe he merueyled gre
tely how that myght be
for well he wiste hit was
not his fore he hadde nes
uer parte of her body in
that degre fore he knowe
well that she had made a
vowe be fore she wold ne
uer haue parte of man
nes body & thought how
he was made to wedde
her by the byddynge of
the holy goste & grete mi
racle shewynge & thou
ghts right in his herte he
was not worthy to dwel
le in her company and
thought in his herte to ha
ue gone home a jene and
to leue her there. Thene
come an angell to hym &
sayde be not aferde to ta
ke mari thy wyfe to thy
keepynge for it is of the
holy goste that is quicke
in her body for thou shalt
be her keeper and nurse to
her chylde and to hanne
hit is borne call it ihesus
for he shall be sauour to

all the world. Than ye
shall vnderstand that for
iiij. causes as seynte Am
brose seyth oure lady was
weddid to this olde mā
Joseph The firste was
yf she hadde conceyued
with oute wedloke the ie
wes wolde haue seid that
she had be an euill wo
man of her body & so ha
ue stoncd her to dethe.
The secoude cause was
fore she was so shamesfast
that & she had herde any
haue putte any defame to
her she wolde haue dyede
fore sorow. The thrydde
cause was for ioseph shul
de bere wittenesse of her
maydenhode The four
the cause fore ioseph shul
de helpe her at her birth
& brynge her to bethleem
and after in to Egypte
& so agene in to her owne
countrie fore these iiij. cau
ses she was weddid to
this olde man Joseph
And also to be gyle the
fende that he shulde not
knowe hym from a no
thir childe. Nowe haue

pe herde of the Annunci-
acion, There be somme
people that aske a questi-
on why there stondith a
wyne pottle with lyllys
betwene our lady & Ga-
briell the Angell at her
salutacion. This is the
cause fore our lady atte
her salutacion conceived
be fyerthe

Narracio.

Hit be fill thus up-
on a cristemasse day that
a cristen man and a iewe
sate to gedre and spake
of the concepcion of our
lady and as they were
there stode a wyne pottle
to fore hem with a lylly
there ynn. Thanne seyde
the cristen man we be le-
ue that our lady concep-
ued lyke as this lylly con-
ceyue the colour of grene
and after bryngiſh forth
a whyte flour with oute
craſte of man or any pay-
ryng to the stalke right
so our lady conceived of
the hooly goste and af-
ter broughte her sone ou-

re lord the su criste with-
out any wemme of her
body that is flour and
the se of all wymmen.

Thanne seyde the iewe
whan I see a lylly spryn-
ge oute of the dede stal-
ke that stondith in this
pottle thanne wolle I be-
leue that thou seyſte hit
is trew and a none there
with sprange a white lylly
oute of the dede stocke
that stode in that same
wyne pottle And whan
this Iewe sawe that a
none he fell downe vn to
the grounde vpon his
knees and seyde thus . la-
dy nowe I see well that
thou conceyued with
the hooly goste our lord
de Ihesu criste goddys
sone of heuen And thou
were clene mayden both
be fore the birthe and al-
so after the birthe And
so a none he was criste-
ned and so after he was
a full hooly man. And
this is the cause wherefo-
that the pottle with the
lilys is sette betwene

oure lady & the Angell
for righte as the iewe di-
spuited with the cristen
man of the maner of the
concepcion So oure lady
disputid with the An-
gell of the maner howe
she shulde conceue and
be bothe modir and may-
de or she consentid ther
to Thanne ye that woll
faste the v. eurnys of ou-
re lady in worshippe of
her v. ioyes that she had
of her sone The firste
was whan she conceived
of the holy goste & know
that she was modir to
goddis sone of heuen.

The secounde was on
tristemasse day whan she
was deliuered of her so-
ne with oute any payne
of her body for as she co-
ceiued with oute luste of
her body also she was de-
liuered withoute payne
of her body. The iii.
ioye was one Ester day
whan her sone rose from
dethe to lyue & come to
her & hessed her & made
her more ioyefull of his

aprysing than she was
fory of his dethe The
fourthe ioye was whan
he scyded vp to heuen on
holy thurday in the same
flesche & blode that he to-
ke in her body The v.
ioye was in her assump-
cion whan she sawe her
sone come with grete mul-
titude of angelis & sentis
to sette her to heuen and
crowned her quene of
heuen & Emperes of hell
and lady of the world &
so all that be in heue shall
do her reuerence and wor-
shippe and all bette in
erthe shall do her seruice

The se be the v. ioyes
that oure lady hadde of
her sone and ye shall vn-
derstode that he that woll
grete oure lady with v. a-
ueys shall neuer come in
to the payne of hell

Narratio.

We finde wrytton of an
hooly mayden that was
deuoute in oure lady ser-
uice and every day grete
her with v. ioyes Than
hit happened so on a day

that she fill like and felte
her selfe wel that she
shulde be dede and for fe
re she sighe wonder so
re and made grette mone
for be cause she wiste not
wher she shulde go af
ter de the. Thanne come
oure lady to her and seid
why arte thou so forp
hast made me so ofte glad
gretynge me with ioyes
that I hadde of my sone
there fore be not forp but
knowe thou well that I
shalte go with me in to e
uer lastynge blisse & ioye
euer with out ende

Narracio.

we fynde of seint Gyls
bert that one a tyme he
was nye dede of the quin
cy & whā his throte was
so grette & well nye dede I
be myghte vnnethe take
brette oure lady come to
hym & seide to hym gil
bert my seruant hit we
re euill do that thy thro
te shulde suffer penaunce
that hath so oftyn tymes
gladid me with my ioy
es & a none she toke her

seyre pappe & mylkyd on
his throte and wente her
wey & a none there with
he was hole & thankyd
oure lady euer after.

De sancto georgio martire.

O Godd frendis so
che a day ye shall
haue seynt Geo
ges day the holy martyr
hit is wroton in his lyffe
that there was an horri
ble dragon be side a cite
that was callid Cirme
of the whiche dragon me
of the cite were fore a fer
de in so moch that be cou
sell of the kynge every
day they gaffe hym a chil
de & a shepe to ete fore fe
re lest he wolde haue co
me in to the cite. Than
whan alle the children &
shep were nye eton for be
cause that the kynge him
selfe gaffe hem that same

counsell they constreyned
 hym that had but a dou-
 ghter to geue her to the
 dragon. Than the kyng
 for fere of the peple with
 wepyng & grette sorowe
 makynge deliuered he in
 his childe and sente her
 forth in to the place ther
 as they were wonte to set-
 te her owne children & a
 shepe with her to a byde
 till the dragon come.

But than by the ordyn-
 naunce of god sent ior-
 ge come rydynge that
 day & whan he saw this
 dampsell in her aray him
 thoughte she was a wo-
 man of grette birthe and
 askyd her why she stode
 there with that shepe in
 soche aray so mornynge.
 Thanne answered she
 and seyde gentill knyght
 well may I moorne and
 make sorowe for I am a
 kynges daughter of this
 cite. And now am I
 sette here to be deuoured
 of a dragon that had ete
 all the children of this ci-
 te and be nowre destroyed

and now he muste haue
 me for my fadre gaffe he
 counsell ther to and ther-
 fore getyll knyghte ryde
 hense faste and saue thy
 selfe lest the dragon see
 bothe the and me. Tha-
 seide gorge dampsell that
 were grette shame and vy-
 long to me that I am a
 knyghte well arayde and
 shulde fle and thou a wo-
 man and shuldest a byde.
 Than with that the dra-
 gon putte oute his hede
 at an hole & spitte fyre &
 profered batayle to gorge.
 A none Gorge made a
 signe of the crosse be fore
 hym & sette his spere in
 gate & with grette myghte
 bare downe the dragon
 to the grounde & than he
 bad the dampsell bynde
 this dragon with her gir-
 dell a boutte the necke &
 led hym with her in to
 the cite and so the dragō
 folowed aftyr her as it
 had be an hounde made
 for to bowe patiently.
 But whan the people of
 the cite sawe this dragon

come they fiede for fere a
wey. Thanne gorge cal-
lid: fix people a yene &
seyde to hem be not a fer-
de for and ye woll be les-
se in criste and take cris-
tendome. I wol le saue
you & sle this dragon &
deliuer you of your en-
my. Thanne where they
so gladd that a none. xx.
thousand men without
wimmen and children
were cristenyd and the
king & the quene were
firste of all with all his
husholde & than Gorge
slew the dragon & had
the people tery on vnto
him & drawe hym oute
of the that the sauer of
hym did the people no
harne. Than gorge had
the kyngs edifie & bilde
churche in eche comere
of his lond & be lusty to
goddys seruice & to ho-
noure & worshippe to all
people of hooly churche
& euer haue & compassio
& be fory for hem that be
pore & nedye & be in any
disseise. Thanne whan go-

ge had done this and
had tourned all the lo-
de to cristen feyth he her-
de of an Emperour that
highte Dioclesian howe
he did n any cristen me
to de the than he wente to
hym & rebuked hym of
his cursid & dis. Than
the Emperoure a none
commaundid to putte
Gorge in to prison & to
ley him vprighte & to ley
a mylsteine on his breste
to presse hym to de the.
Then Gorge prayde to
god for helpe & our lord
kepte hym that he hadd
no harne in no parte of
his body. And whanne
the emperour orde the
of he dede make to whe-
lis & sette hem full of ho-
lys & Gorge was sette in
the middys betwene the
n. & than the wheles wes
re tourned & so to raze
his flesche from the bo-
nes & whan Gorge was
in this tourment a none
he prayde to god of so-
coute & helpe & anone he
was holpyn. And than



they putte hym in to an
hote lyne kyle & closide
hym there yn for he shul
de haue be brente But a
none our lordz touned
hit in to colde & there in
he was in. dapes and tha
they wende to haue foun
de hym all to brente and
he was saue from all ma
ner harmes and was me
ry. Than he was broug
hte forth and sette be
fore the Emperour and
Gorge repreynd hym of
his false goddis and seyde
they were but fedes with
oute myghte and power
Than the Emperour to
bete his mouthe with sto
nes till he was to pery
ned & made to bete his
bare body with drye bes
somes till the flesche fille
from the bones and the
people myghte haue se
ne his guttis pit after þ
t they made hym to deyn
he vengin that was ma
de strong: for the nonys
for to haue payne hym
to dethe. And whanne
Gorge hadde made a se

ne of the crosse he drake
the poyson with oute gra
ue in so moche that the
man that made the poy
son touned to Cristen
seythe and anon he was
do to dethe. Thanne the
nyghte after as Gorge
was in pryson prayng
god come to hym and
seyde Gorge be of good
comfort to morow thou
shalte make an ende and
come to euer lastyng ioye
and blysse and sette a
croune on his hede & ga
se hym his blessing.
Than on the morow for
he wolde not doo wor
shipp to the false goddis
the Emperour made to
symte of his hede & than
as the Emperour wolde
haue go to his paleys there
come a fyre lyghtening
& burned hym and all
his people.

we finde a story of an
tioche wretton that be se
de iherusalem a fayre yon
ge knyght apperid to a
preste & seyde I am seint
Gorge and a leder of

cristen people & comān-
dedd the preste he shulde
bere with hym his relikes
& come with hym to the
siege of iherusalem But
whan they come to the
walles of iherusalem the
bethyn people there ynn
were so stronge that the
cristen not durste come
to the walles. Than cos-
me seint George clothid
in white and made a crof-
se on his breste & wente
vpon the ladder & hadde
the cristen people come
after hym And so with
the helpe of seint George
they gote the Cite of iher-
usalem & slewe all the be-
thyn peple that were fou-
de there. & there fore late
vs pray to seint George to
helpe vs a yense oure go-
stely enemy now and euer
Amen.

**De sancto marco
euangelista.**

Godis frend is so
che a day ye shall
hane seint mar-
kes day that was one of
the foure. Euangelistes

that wretton cristus go-
spell & prechedd hem to
the people This marke
was firste an bethyn mā
& after he was cristened
of seint Petre & he made
hym to goo & preche to
the people goddis worde
And thā fore he was so
holy a mā the peple wol-
de haue hadd hym to be
a preste. But he was so
meke in hym selfe that
he made on of thombes
to cutte of for him thou-
ghte he was not worthy
to be a preste but for god
wold haue hit so seinte
Petre with grette instau-
re made hym take the or-
dre of preste hode vpon
hym. Thā was he besy
bothe day & nyghte to p-
che the worde of god &
all that he seyd with wor-
de he confermedd with
good ensample and with
doyng of grette miracles
Thus by the enspiraci-
on of the holy goste he
wente in to the Cite of
Alisaundir fore to tour-
ne the people to the feith

Thanne whan he come
 to the cite vnneth he was
 enterid in to the cite his
 scho braste & there by he
 wyte well that he shulde
 be dede. Than he sawe
 a mā sitte & cloute schon
 to pore people & marke
 preyde hym to mede his
 scho. Than for this man
 was pore hym thoughte
 hit was almesse to helpe
 hym at that tyme & toke
 his scho & began to sewe
 & a none with his nall he
 hurte his honde & what
 fore ache & fore grette he
 naunce he seide godd helpe
 pe & whan marke herde
 that he callid to godd a
 none. Marke preyde to
 godd fore hym. And tha
 marke spatte on the er
 the & blessid hit & a noyn
 tid his honde the with
 & seide. In nomine pa
 tris. Abesu rpristi
 filii dei nri sanc
 tur manna tua. In
 the name of the fadir ihe
 su criste the sone of quies
 he godd thy honde be ho
 le. *Orabitur autem*

homo ille anania.
 For sothe that man was
 callid anania & whanne
 anania sawe sothe vertu
 in marke he preyde him
 to twelle stille with hym.
Comoratusq; ih. de
duabus annis. And
 there dwelled he ij. yere
 & cristoned hym and all
 his housholde & aftirwar
 de for grete holynesse that
 marke saw with this mā
 he made hym a bischopp.
 Thanne the people saw
 how marke preyde in the
 cite they toke hym and
 tyde a rope a boote his
 necke & drewe him among
 stones till the flesche fill
 to the ertre & seide drabe
 we the bugull to the bu
 gull place. So whanne he
 was drabe nyght to de
 the tha they putte him in
 to prison till on the mor
 rowe. Than the same ny
 ghte criste come to hym
 in to prison & seide. Wese
 be to the marke our eua
 geliste be not a gaste fore
 I am with the. Thanne
 on the morowe they co

me & sette him oute of p
son & drewe hym till he
was dede & whan he schul
de dye he seyde In ma
nus tuas And so gaffe
up the goste & aftirward
they wolde brenne his bo
dy & than there come for
the an erthe quake with a
lightenyng & thoundyr
that there durste no mā
abide Than in the ny
ghte cristen people come
& toke markes body and
beried hit Than fill hit
so that every cristen lon
de halowed seint mar
kes day saue one cōtre
that is callid appolonia
the whiche cōtre was
so greved with hete and
drowthe that all the cō
tre fapled hem of fru
te so that they were well
nere famelyd And thā
there come a voyce from
heuen & bad hem halowe
seint markes day & than
they schulde be comfortid
& they dede so & a nō god
sente hem plēte of all ma
ner of frutes y now.

Now hit is to wete

why we schulde faste this
day & go in procession.

We rede in the cite of ro
me one this day fill soche
a qualme & a sodeyn deeth
that whan a man yaned
or gaped or fuesid a nō
he dyede and there dyede
many sodeynly. Thanne
was there a pope was cal
lid Pellagius that com
maundid all cristen peo
ple that whan he yaned
every man schulde make
a crosse ouer his mouthe
And whan any man her
de a nothir fuese he schul
de sey criste helpe the. &
so many were saued. and
then he made the people
go a procession & so pre
yng to all the seintys of
heuen to pray to god for
hem & so they dede Thā
come after seint Grego
ry & made hem do the sa
me on seinte markes day
to halowe & faste & go in
procession & canonised hit
to be done for ever more
than come there a pope
was callid Liberius in
his tyme all maner frutes

In this tyme of the yere
 of grete tendirnesse of hit
 selfe toke grete harme so
 what by thoundyr lighte
 nyngyng & vnhynde betes
 by stormys mildewes by
 wormes & by longy tayl
 led fleyes for vengeaunce
 that a none after Ester
 day the people tourned
 a yene to her olde synne
 haungyng no reward of
 the sacramente whiche
 they haue receyved and
 there fore god sente mo
 re vengeaunce this tyme
 than in any othir tyme of
 the yere. where fore this
 holy ~~man~~ to putte a
 wey all these thynges &
 in speciall goddis wretche
 fro the people he comaū
 did to all cristen peple
 to halowe & to faste & go
 in procession & he that sey
 de that hit is made be a co
 stitucion is a cursed till
 he come to a mendment
 And there for I char
 ge you & counseil you
 all that thynkith to be sa
 ued kepe this day after
 the wyse of holy church

An die philippi & iacobi.

Godis frendis for
 che a day ye shall
 haue the feste of
 philippe & iacob the whi
 che were holy apostles.
 But for this feste comith
 with ynnre feste of Ester
 ye shall not faste the eyn
 but ye shall come to chir
 che to worshippe god &
 the holy apostles. Tha
 ye shall knowe well that
 philippe was ordeyned
 by alle othir apostles to
 goo in to countrey that
 was callid Sythia to pre
 che to the unbeleued peo
 ple. But whan he come
 the dir & prechid a yene
 the maumentes prouing
 that they were sendes and
 no goddis & so they toke
 hym & ladde hym to her
 temple & wolde haue con
 steyned hym to haue do
 sacrifice. Than as they
 were besy to do hym dis
 seise sodenly a grete dra
 gon come oute of the er

the & steth in. of this mis
se beleuedz people & we
named so the people with
his brethyngr that there
fall on hem seche alike
nesse that the wo & the so
row that they hadde they
cride after helpe. Than
seyde philipp to hem yf
ye woll be holpen & helid
of your sikenes & also the
se men raidz from dethe
to lyue Furste caste dow
ne the maumentes & set
te in her stede crossis like
to the crosse ther as our
re lordz dyedz vpon and
do hit worshipp Than
they dede so for they were
glad to be holpyn of her
sikenesse & as sone as they
had do so they were hol
pyn And than philipp
preyde to godz for the in
men to rise from dethe to
lyue Tunc precepit
phillippus draconem
ut in locum suum re
descenderet Thanne
philippe commaundidz
the dragon to go downe
to his place & yenege neuer
dissefe man more. Than

the cursedz people of the
cite sawe that philippe
wolde haue tournedz all
the people & toke hym &
didz him vpon a crosse &
so on a crosse he dyedz &
wente to euer lasting blis
se Amen.

Now shall ye here of
Jacob that was callidz
amongz the apostles Ja
cobus minor the leffe
james for to know from
Jacobus maior Ja
mes the more that was
seint iohan Euangeliste
brothir But whan jaco
bus or james that is alle
one name this man was
callidz cristus owne bro
thir for he was so moche
like to criste Than whā
the iewes wolde haue ta
ke criste they cowde not
knowe on from a nothir
but as judas betrayedz
Criste with kyssyngr of
him & by that kyssing cri
ste was knowen & takyn
This james was so hos
ly from the tyme that he
was borne as longe as he
leuedz he neuer dranke

wyue ne ale ne fyre ne be
 re ne no maner of dryn
 that myght make a man
 drynlyn ne neuer ete fles
 sche ne his hede was ne
 uer shayn ne he used ne
 uer to be bamed with oy
 le as the maner is of the
 countrey for he was of the
 sonne nor he wore neuer
 no linnen clothe And he
 lay upon his knees pray
 yng for the people that
 his knees were so thye
 ewyll that they were bol
 lye oute like a camell.

This was the firste ma
 that euer songe masse in
 vestymentes as prestes
 dothe now Than hit fell
 so that tyme in the cite
 of iherusalem with synn
 of cristus de the that hit
 muste nedis be destroyed
 where fore this holy man
 Jeme was made bishop
 of the cite of iherusalem
 and there he was left to
 preche & to tourne the pe
 ple to better leuyng but
 fore they were so combe
 red with synne that they
 had none othir grace of

a mendment but nedely
 for the prophecie of cri
 ste muste be fullfilled &
 the cite destroyed where
 for the se men toke seints
 James & sette hym one
 an high place prayng him
 to preche the ferd of cri
 ste for moche of the peo
 ple was tourned to crist
 And he stode up & pre
 ched by good reison how
 all that be leuyd not in
 crist shulde be dampned
 at the day of dome in to
 hell pitte Than the mai
 stre of the iemes bad thra
 ste hym downe from the
 high place that he stode
 ynn & with stones they
 bete hym downe till he
 was dede. Than he lye
 lid on his knees prayng
 to god for geue hem his
 dethe & thre with a cur
 sed ma with a staffe smo
 te hym one the hede that
 the brayne fell oute and
 so in this wyse he gaffe up
 the goste Thanne as ye
 fore vengeaunce of cristus
 dethe and fore this hoos
 ly mannes dethe the cite

of iherusalem that was
tyme the grettest Cite of
the worlde and neuer li-
ke to haue be wonne sone
after was destroyed in
to the vtermeste in so mo-
che that euery stone in es-
uery wall was tourned
vp so downe as cristie sey-
de xl. wynter be fore, that
hit shulde be so and hit
was And the iewes were
dreyn oute in to diuer-
se countreys in so moche
that all the kyngdomes
were destroyed and yit
be vnder othir kynges &
euer shalle be sogettes &
no possessours. yit ye
shall be more of the di-
struction of this Cite of
iherusalem to shew how
vengeable god is to hem
that be gladd to shed cri-
stien mennes blode as they
were whanne god wold
haue take vengeance of
Cite. Hit happid so
that a man of pilatus the
which did cristie to de-
the come from iherusa-
lem towarde Rome but
the tempeste in the see to

he hym and droue hym
vppon a londe by a tem-
ple with grette tempeste.
And there dwelled a
grette lord that was cal-
lid Vaspasian And for
this cause he was callid
fore he hadde soche a ma-
ladye in his nostrilles the
re droppid oute of his
nose wormes like waspes
Thanne seyde Vaspas-
ian to this man from what
countrey comyste thou
and he answered hym
and seyde from iherusa-
lem and woll towarde
Rome. Thanne seyde
Vaspasian I am gladd
there of fore I haue her-
de sey that there be ma-
ny good leches in that
countrey. where fore I
wold well thou coudest
see he le me. And but yf
thou doo not he le me
thou shalte be dede Thanne
answered he and seyde
I am no leche my selfe
but he that he lithe all si-
ke and resithe the dede
to lyue he may he le the
and if that hit be his

wyl hore is that seyd na
 spasian Sire seyd he ihe
 su of nasareth that the ier
 mes haue slayne And yf
 thou wolte beleue in him
 thou shalt haue alle that
 thou wolte desyre & be ho
 le Than seyd vaspasian
 I beleue verely as thou
 seyst that he may hele me
 that resithe men from
 deeth to lyffe & anon with
 that worde he was hole.
 Than was he gladd that
 he was hole Tha a none
 he sente a man to the em
 perour of rome & gate lis
 cence & leue to dystroy the
 cite of iherusalem & than
 he gadrid a grette mul
 titude of people & Titus
 that was his owne sone
 with hym & wente to ihe
 rusalem Than in the me
 ne while that he besegid
 the cite the Emperoure
 dyed & than was he cho
 sen Emperour & tour
 ned a yene to rome and
 lefte Titus his sone thes
 re to dystroye the Cite
 Than Titus lay so fore
 to the cite that he enfa

mylde he in in so moche
 that the eton her schon &
 her botis & the fadir toke
 mete from the sone & the
 sone from the fadir and
 epythir toke hit from othe
 ris mouthe the husbode
 from the wyffe the wyff
 from the husbonde Tha
 among alle othir there
 was a woma of grette bir
 the & was come of gentill
 blode & had a yong chil
 de & fore hungir she seyd
 my dere childe I haue suf
 fered moche more payne
 for the than euer thou de
 diste for me where for hit
 is more reson that I ese
 my hunger on the Tha
 thought I dye & thowe
 bothe & so toke her child
 & slewe hit & rosted hal
 fe of hit and kepte halfe
 till on the morow And
 than as the flesche rosted
 the sauoure wente in to
 the Cite and whan the
 people felte the sauoure
 they wende there had be
 plente of mete & come in
 to haue hadde parte and
 than this woman wode

haue hidde hit. but they
seyde they wolde se what
mete she hadde And tha
she broughte hit forth &
shewe hit & seyde lo here
I haue restyd my owne
childe & here is that othir
halfe a pence to morowe.
Tha the people were so
re a gresid there of and
all a mased of that sight
& wente forth leuyng the
woman etyng of her chil
de Than hunger encreasid
so gretly that there dyed
with ynnere cite so thi
ke that they caste the bo
dyes ouer the walles ou
te of the cite in to the dis
hes and so filled the dis
hes full of dede bodyes &
the stynke smote forth in
to the countrey and en
fectid the people gretly
Than so at the laste gre
te nede made hem to yel
de vp the cite Than titus
wente in with his oste &
right as the iewes solde
crist: for xxx. pences soo
they solde xxx. iewes for
a peny and tourned the
cite vp so downe in so mo

re the y leste not a stone
stondyng vpon a nothir
but distroied hit to the
vtermeste parte To thus
may ye se thowge that
god almyghty a byde &
suffer longe he smyth so
re at the laste and takith
grette vengeaunce on hem
that be lusty to shede cri
sten mennes blode where
for euery cristen ma and
woman a mende hem sel
fe prayng to this hooly
apostles to be mediatou
res betwene god & hem
that they may haue ver
ray repentaunce here in her
hertis with shrift of mou
the and satisfacion in dede
doynge that we may co
me to the blisse that ne
uer shalle haue endyng
Amen.

De inuencione sa
cte crucis.

Gods frendis so
eche a day ye shall
haue the inuencis
of the holy crosse but
ye shall not faste the euent
but come to godz and to
holy churche as cristē pe
ple shulde do in worship
of hym that dyed on the
crosse Than ye shall vnder
derstonde why it is callid
Anuēcio crucis. the
sendyng of the crosse the
whiche was founde in this
wyse as I shall tell you
whan Adam oure furste
fadir was fike for olde &
wolde fayne haue be oute
of this world Adam sente
seth his sone to the an
gell keper of paradysē p
yngr the angell to sende
hym the oyle of mercy
to anoynte his body with
whan he were dede Tha
wente seth to paradysē &
seyde his message to the
angell Than answered
the angell & seyde that he
myght not haue hit till
the peris be fullfillid but
haue this branche of the
tre that the fadir spinned

ynne & sette hit one his
grauē & whan hit berithe
frute thann shall he haue
mercy & not erste Tha
toke seth this branche &
come home & founde his
fadir dede Than he sette
this branche on his fadir
his graue as the āgell bad
hym do the whiche bran
che growed there till sa
lomon was kyng and
he made fell hit down for
hit was fayne to the wer
ke of his temple But hit
wolde not corde with the
worke of his temple Sa
lomon made to caste hit
downe in to the erthe &
was hit hydde there in tyme
that the bisshoppe of
the tēple lette make a way
re in the same place there
the tre lay to wess in she
pe that were offered in
the tēple Than whan
this wayr was made the
callid hit in the pr langa
ge **Probatia rilci**
na in the whiche watyr
euery day come an angell
from heuē & did worship
to the tre that lay in the
q rj



¶ Man hat with him self must see
¶ & say for by right he come in

grounde of the treye and
meupd the watyr & what
man or woman that cos
me in to the watyr nexte
after the angell was ma
de hole what sikenes that
euer he had be vertu of
the tre & so endured ma
ny pynnes in to the tyme
that criste was takyn
& shulde be done one the
crosse Than this tre by
the ordenaunce of god swa
ppon the watyr & whan
the iewes had none othir
tre redy to make the cros
se of fore grette haste that
they hadde they toke the
same tre & made ther of
a crosse & so did our lorde
there on & than that tre
bare that blessid frute cri
stus owne body of the
whiche wellith the Oyle
of mercy to Adam & to
Eue & all othir of her of
springe But whan criste
was dede & was take downe
of the crosse for enye
that the iewes hadde to
hym they toke the crosse
& to ij. othir crosses that
the thes were honged

on eythyr side of criste &
beried be made in the
erthe for criston people
shulde not wete where he
the y were done for to do
hit worshippe And there
it lay a yere & more in to
the tyme that Elene the
Emperes modir of con
stantyne gaderid grette
people to fighte with ma
rencius at a grette watyr
ouer the whiche watyr
lay a grette brigge for di
scepte of constantyne ma
rencius lete make a trap
pe hoppinge vpe down
so for to haue disceued
Constantyne that he shul
de haue fallen in to the
watyr & as Constantyne
lay in his bed sore a ferde
of maxencius for he was
moche bigger of people
than he was. than come
to hym an angell with a
signe of the crosse sheyn
ynge his golde & seyde to
him. to morrowe to haue
thou goste to the batayle
take this signe in thy hon
de and by the vertu ther
of thou shalt haue victori

Thanne was constanty
 ne woundir glad & anon
 lete make a Crosse of the
 tre & to bere hit to fore hē
 to the batayle But whā
 maxencius sawe hym ny
 ghe the brigge he was so
 fere of hym selfe that he
 had for gete the trappe
 the whiche he had made
 hym selfe & so come one
 the brigge & fill down in
 to the watyr by the trap
 pe & was drowned Thā
 was all his oft woundir
 fayne to yelde hem to cō
 stantyne with good wyll
 Than for Constantyne
 was not yit cristened of
 hym & also he was helid
 of a leper that he had
 Than a none be counsell
 of the pope he sente his
 modir quene Elene that
 was quene of iherusalem
 & prayde her to go & seke
 the crosse ther crist dyed
 on. This Elene was a
 kynges doughter of En
 glond & the Emperour
 of rome weddid her for
 her beute & so she was ma
 de emperess of rome But

after her husbondes deth
 she had the kygdome of
 iherusalem to dowry whe
 re she made gadir all Ye
 wes that myght be fonde
 & seyde but yf they wold
 shewe her the crosse they
 shulde all be brente Thā
 was ther on of hem that
 highte iudas & all seyde þ
 he knewe beste where the
 crosse was. Than seyde
 Elene to hym. Si uis
 minere ascende mi
 thi lignum crucis.
 yf thou wolde leue shewe
 me the crosse that god dy
 ed vpon or else thou shal
 be brente and so putte
 hym to grete distresse.
 Than he sawe he muste
 ned is tell or dye & seid to
 hem I be seche yow le
 te me to the mounte of
 Caluary ther as I shall
 bide yow & I shall shew
 yow the crosse of Criste
 for he was blinde & my
 ghte not se And so whā
 he was broughte to the
 moute of caluary he kne
 lid downe & prayde lōge
 & whā he hadde prayde
 q iij

the place the the crosse
was mended & the erthe
quake & there come a swe
te sauour from that place
there the crosse lay that
was as sweete as any spice
in the world. And
than they diggid there lo
ge & at the laste they fou
de there iij. crosses but tha
tuste they northe whiche
was cristus crosse from
othir ij. And than toke
they a dede body & leyde
hit now on that crosse &
now on that othir & whā
hit come to cristus crosse
a none the body rose to ly
ue & thankyd god. Than
seyde this iudas. Thow
arte criste trewly & sauour
of all the world. And af
ter that iudas was cris
toned a none & was an
hooly man after. Than
toke Elene a parte of
the crosse & sende hit to rome
to her sone & the remenail
te there of she made to
shyne hit in siluer & golt
de & leste hit in iherusalem
with all the worshippe
she coude thus hooly chir

the makithe mynde this
day that the hooly crosse
was founde. Than as we
rede we finde in a cite that
was callid Directus a cri
sten man hyrd an hou
se of a iewe to dwelle yn
Than hadde this man a
rode the whiche nichode
mus had made in mynde
of criste. Than toke
he this rode & sette hit up
in a pry place of his hou
se for sighte of the iewes
& did hit worshippe af
ter his conynge. Than
after hit fill so that this
man wente in to a nothir
house & happid hym to
leue this rode be hynde
him vnwetynge. Than
come the iewe & dwellid
in the house ther this cri
sten man hadde be ynnie.
Than for to make hym
good cheere his neybours
come on a nyght and
souped with hym & as
they satyn at souper and
spake of this cristen mā
that dwellid there be for
this iewe lokyd be spde
him & in a corner he saw

this roode & tohan be sath
 that a none he be gone to
 grende with his teth and
 to chyd with this othir
 iewe his neybour & seyde
 thou arte touned to cri
 sten fytte & haste a roode
 & doste hit worshipp pre
 uely. Than this othir ieu
 we swore nay as depe as
 he coude that hit was
 not so ne neuer sawe hit
 be fore that tyme yit not
 with stonding that othir
 iewe yede & tolde his ney
 bours & seyde that this
 man was a pruy cristen
 man & had a roode pruely
 in his house. Than anon
 come all his neybour
 roode forwothe & alle to
 bet this ma & drewe him
 & togged him in the wor
 ste maner that they cou
 de & so at the laste tye sey
 de all this is the ymage
 that thou beleuest vpon.
 And they toke the yma
 ge & bete hit & scorged hit
 & crowned hit with thos
 nes & atte the laste they
 made the strongist of he
 to take a spere & with all

his myghte to smygge
 hym to the herte & anon
 there with blode & watyr
 ranne oute by the sydes
 than were they sore a fers
 de there of & seyde take
 we pottes & fill hem with
 this blode & late us bere
 hit in to the temple there
 as alle the sike people is
 of diuerse malodges and
 anoynt hem there with
 yf they be hole with the
 blode than crye we gods
 merce & a none let us be
 cristened man & wom.
 Than they anoynted the
 sike people with this blo
 de & a none they were ho
 le. than wete the iewes
 to the Bisshoppe of the
 cite & tolde hym all the
 cause & a none he knelid
 downe on his knees and
 thankyd god of his fayre
 miracle. And tohan be
 cristened the iewes he
 toke violis of glasse cri
 stall & ambour & putte of
 this blode in hem & sente
 it a howte in diuerse chur
 ches & of this blood as
 many man understodith

come to the blode of hag-
 les Milites tellith in his
 cronicles that many ye-
 ris after that iherusalem
 was destroyed the iheru-
 solde haue bildid hit a
 yene thanne as they wente
 the thir wardes erly in a
 morow they founde ma-
 ny crosses by the wey and
 they were a ferde there of
 & tourned homewardes
 a yene yit on the morow
 they come a yene thanne
 were there crosses full of
 blode & than they flyght
 homewardes a yene echo-
 ne yit wolde they not le-
 ue there by but come a ye-
 ne the iij. day than they ro-
 se oute of the erthe & burn-
 te hem euerych one in to
 ashes.

**De festo sancti io-
 hannis ante porta
 latinam**

Godis frendis so
 che a day ye shall
 haue seint iohana
 day at porte latyne wher

is this day callid so ye
 shall here. Hit happid
 as this day this holy seint
 he prechid the word of
 god in a cite that was
 callid ephesie the iustice
 of the cite sawe that he
 tourned moche peple
 to the belue of Criste &
 wolde haue hadde him to
 doo sacrifice to his false
 goddis and for he wol-
 de not but rather lyse his
 lyffe. thanne this iustice
 lette take hym & comaū-
 did hym to be sette in p-
 son while he sente to the
 Emperour of Rome to
 wete what he shulde doo
 to hym and whan his
 letteres were come to the
 Emperour in the which
 letteres he callid Johan
 all the worst that he cou-
 de and seyd he was a fal-
 se discepuer of the peple
 thanne wrote the Empe-
 our a yene to the iustice
 and bad he shulde sende
 Johan a yen to hym to
 Rome and so he did
 And the Emperour ap-
 posed hym of his dedis

and iohan stode stedfaste
 in the fepthe & fore grette
 skorne the emperour ma
 de clippe of somme of io
 hans & of his hede fore
 he had a fayre hede of be
 re And whan he was so
 clippid all the people lau
 ghed him to skorne & so
 did hym grette dissese
 And they ladde hym to
 a gate of the towne of ro
 me the whiche is callid
 porte latyne & there they
 putte hym in to a tonne
 of feruent hote oyle & clo
 sed hym there ynn and
 putte vnder fyre to haue
 brent hym there in But
 for he was goddis owne
 derlyng he kepte him so
 that he had no harme in
 no parte of his body tha
 whan the people wente
 he had be dede they vnlo
 sed the tonne & founde
 hym as hoie & as sounde
 in all & x partis of his bo
 dy & clothis as no thyng
 had touchid hym thes
 re for cristen people lette
 make a church there in
 the worshippe of god &

martirdome that suffered
 there Than fore the Em
 perour myght not ouer
 come hym by no wey of
 martirdome nor penance
 he exiled hym in to an
 yle that is callid pathmos
 Than herde sent iohan
 nes modir that her sone
 was sente to Rome fore to
 be dede for grette sorowe &
 compassion of hym she
 wente after to Rome but
 whan she herde that he
 was exiled she turned
 agene & wente home ward
 And so whan she come
 to a cite that was callid
 netulan & there she fill
 he & dyed & there she was
 beried be sides the cite
 in a roge & whan she had
 layne there many yeris
 sente James her othir
 sone come thedit & toke
 vp his moderis body &
 hit smellid as swete as a
 ny spicery & broughte hit
 in to the cite and beried
 hit there with grette wor
 shippe & honour. Amen

De festo facti iohannis baptiste

O Godd frendis so
che a day ye shall
haue an highe fe
ste & an hooly that is cal
lid seint iohans day the
baptiste & is callid so for
he baptised criste in the
watyr of flom Jordan
where fore ye shalle faste
the eyn. And ye shall
vnderstode & know how
the euenys were firste fou
de in olde tyme in the be
gynnyng of hooly chur
che hit was so that the pe
ple come to chirche with
candles brennyng and
wolde wake & come with
light to wardes nyght to
the chirche in her deu
cions & astyr they fill to
lecheery & songes daunces
harpyng ppyng & al
so fill to glotony & synne
& so tourned the holynes
se into cursednesse where
fore hooly fader lord ord
ned the people to leue
wakynge & to faste the
eyn & thus tourned the

wakynge in to fastynge.
But hit is callid vigilia
that is wakynge in En
glishe & yit hit is callid
the eyn for at the eynes
they were wonte to come
to chirche But in wor
shipp of seinte iohan the
people woke at home &
made in maner of fyres
on was clene bones & no
wode & that is callid a bo
ne fyre. A nothir is clene
wode & no bones & that
is callid a wode fyre for
people to sitte & to wake
there by. The thridde is
made of wode & bones &
that is callid seint iohan
fyre. The firste fyre as a
grette clerche Johan bel
let tellith was in a certein
pountrey for in the coun
trei was so grete hete the
whiche causithe the dras
gons go to gedye in toke
nyng that Johan dyed
in brennyng lone & char
rite to god & man. And
they that dyen in charite
schalle haue parte of alle
goodz ppyoures & they
that doo not schall neuer

be saved. Than as this
 dragōs fleith in the eyre
 they shedde down to the
 wateres frothe of her kin
 de & so enuynmede the
 wateres and causithe mo
 che peple to take her deth
 ther by & many diuerse si
 kenesse. And on a tyme
 ther were many grete cler
 kys & radde of kyngz alis
 sauder how on a tyme as
 he shulde haue a batayle
 with the kyngz of Ande
 & this kyng of inde brou
 ghte with hym many oly
 fauntes berynge castles
 of tre one her backes as
 the kynne of hem is to
 haue knyghtes armed in
 the castell fore the batay
 le. Thanne knewe alisaun
 dre the kynde of the oly
 fauntes that they drad
 no thyng so moche as
 the iarryng of swynne
 where for he made gadre
 to gedre alle the swyne
 & myghte be goton & cau
 sed hem to be dreyn as
 nyethe olyfauntes as they
 myght well be the iary
 yng of the swyne and

thann they made a pigge
 to crye and to hanne the
 swynes herde the pigge
 crye a none they made a
 grete iarryng & as sone
 as the olyfauntes herde
 that they beganne to fle
 eche on and caste downe
 the castellis & slewe the
 knyghtes that were in he
 & by this mene Alisaun
 dre hadde the victorie in
 this wyse. Also these wy
 se clerkys knew well that
 dragons hatith no thyng
 more than the stench of
 brennyng bones. ther
 for they gadred so ma
 ny as they myghte fynde
 & brede hem & so with the
 stench ther of they dra
 ue away the dragons & so
 they were brought out of
 grete disse. The ses
 counde fyre was made of
 wode for that wold bren
 ne light & wold be seyne
 ferre fore hit is the chefe
 of fyre to be seyn ferre in
 tokenyng that seint ioh
 han was a lanterne of ly
 ghte to the people. Also
 the people made blasie

of fyre fore they shulde be
seyne fer and specially in
the nyght. Semt ieremy
the prophete many a yer
is oz iohan was born he
prophecied & spake thus
with goddis mouth and
seyde. **P**riusquam te
formam in utero na
mi te be fore oz thou we
re formed in thy mode &
riowombe **I** knew the
Et antequa exires
de uulua sanctifica
ni te. And be fore oz
thou podeste oute of thy
moderis wombe **I** has
lowed the **E**t prophe
tam in gentibus de
di te And **I** gaffe the
a prophete to the people
Than for seint iohā shul
de be holy oz he were bo
ne god sente his Angell
gabriel to sacary seint io
hans fadir as he did sacri
fice in stede of abia the bi
shopp in the temple and
preyde to god to haue a
childe for bothe he & his
wyffe were barayne and
olde **T**han seyde the an
gell to sacary **I**n the time

as **Z**acarie Dredde the
not zacarye god hathe
herde thy preyour. **E**lis
abeth ur oz tua pa
riet filiū et nocabi
tur nom eius iohēs
elizabeth thy wyffe shall
haue a childe & his name
shall be callid iohan he
shall be fullfillid with the
hooly gosit. **E**t multi
in natiuitate eius
gaudebunt And ma
ny shall ioye in the birth
of hym than for zacarye
was olde he preyde the an
gell to haue a tokyn of
his be heste than seyde the
angell to hym he shulde
be dome till the child we
re borne and so he was
than conceyved elizabeth
& iohann she was quicke
with childe oure lady cos
me with child also to spe
ke with Elisabeth and a
none as she spake to Eli
sabeth seint iohan pleyde
in his moderis wombe
for ioye of cristus p'sence
that he sawe in oure lady
And so there oure lady
was with Elisabeth on

to the tyme that Johan
was borne & was mydder
wyffe to elisabeth & toke
sent iohan from the erth
& whan neyhoures herde
that elisabeth had a sone
they were full gladd & co-
me thedir as the maner
was that tyme to geue
the childe a name & callid
hit zacary after the fadir
but elisabeth hadde calle
hym iohan But for ther
was none of the kyn of
that name they askyd za-
cary be signes what the
childe shulde hight. Than
he wrote to hem & hadde
call hym Johan. And
there with godd loufid za-
charies tonge & spake rede-
ly & thankyd godd high-
ly Thus was iohan hoo-
ly or he was borne And
fore he wold geue euery
man sighte of grace & of
goodd leupng he gaffe
hym ensample for as so-
ne as he was of couena-
ble age he wente in to de-
serte & was there till our
lord come to be cristos
ned of hym & there he le-

uyd full streytle. *Jo-
hannes uero habuit
uestimenta de pili
camelorum.* Johan
hathe his clothe made of
the here of camell and a
gyrdyll a boutte hym of
the same skynne. *Et ca-
ntem eius erat lo-
culi et met silue-
stre.* For sothe his mete
was leups & soke hony of
leups that the maner is
lyke a whyte floure that
growith in trees And he
ete all maner of wormes
that were norischyd in
that deserte among her-
bis & the wormes be as
grete as a manes fynger
& sokith hony of floures
that be callid hony soke-
lys that pore people ga-
derithe & freyn in oyle to
be r mete Also iohan ete
brode rounde leues that
growyn in trees in that de-
serte And whan they be
brokyn be twene a man-
nes hondes they be swes-
te as hony And he dran-
ke watyr of a well that
was in that deserte This

was iohans lyffe in that
deserte till that oure lord
was xxx. wynter of age.
And than oure lord &
iohan mette at the watyr
of flom iordan & than io
han tolde the people of
criste & seyde **E**cce ag
nus dei Se the lombe
of god that I haue tol
de yow of that shalle full
fill yow in the hooly go
ste Than wente Johan
in to the watyr & ther he
baptised crist & whann
he was baptised **E**cce
aperiti sunt celi. The
uyn opened Et uidit
spiritum dei descē
tem sicut columba.
And he sawe the hooly
goste come downe as a
doue. Et uox de celo
dicena. And a voyce
from heuen spake thus.
Ecce filius meus di
lectus in quo michi
bene complacui this
is my well be loupd sone
that plesith me. Here ler
nyd iohan first to know
thre persones in trinite &
all this betokenith ij. fe

res The iii. fyre of bo
nes betokenith iohannes
martirdome for his bo
nes were brente & how ye
shall x. we rede that
kyng herode had a bro
thir that hight Philipp
& he had a fayre woman
to his wyffe & herode lo
ued her well & helde her
vnder his own wyff whe
re iohan resydyd hym &
seyde. Non licet tibi
habere urorem fra
tris tui. It is not law
full to the to haue thy bro
theris wyffe And there
for he put hym in pryson
& ordeyned betwene him
& his wyffe how Johan
myght be dede with oute
strobelyng of the peple
for the comyn peple lo
ued iohan well. Whann
herode ordeyned to ma
ke a grette feste of all the
scans of the countrey for
they shulde holde with
hym yf the peple hadde
ryson. And so whan the
dag was come that the
feste shulde be holde and
all the pepir were serued

at mete herowdes wyff:
 as couenaunte was be twe
 ne hem tho she sente her
 thoughter in to the halle
 for to daunte & to tom s
 ble a fore the gestis And
 that plesid her fadir so
 well that he swore a gres
 te othe & seyde. *Peto a
 me quid nis et dabo
 tibi.* Aske of me what
 thou wolte & I shall res
 ue hit the than as the mo
 dir bad her sey she seyde
Caput iohannis bap
tiste The hede of io
 han baptiste Than herow
 de sayned hym wrothe &
 for that he had made so
 the an othe but he was
 gladd & than sente in to
 pryson to synge of iohans
 be de with oute any othe
 dom & was brought to
 the damysell Than the
 modir lette bere hit in a
 prenyng place fer from the
 body Than the nexte ny
 ghte after iohans disci
 ples come & to his body
 & beried hit And there
 hit lay till iulian the apo
 steta the Emperour co

me that they than he ma
 de take up iohans bones
 & to brenne hem and doe
 nowe hem in the wynde
 hopping that he shulde ne
 uer ryse a yene to lyffe.

Thus ye may understo
 de how holy that this mā
 was that an angell come
 from heuen & tolde zaha
 ry of this conceyving &
 was ha'owed in his mo
 dir wombe. & oure lady
 toke hym from the erthe
 in his birthe & an angell
 brought his name from
 heuen & after he cristos
 ned oure lord ihesu cri
 ste this was an holy man
 ye shall understonde that
 seint iohan the euangeliste
 dyed the same day. but
 holy churche makith no
 mencion there of for his
 day is holdyn in cristes
 masse woke. Than fore
 these ij. iohans be holdyn
 for the worthieste seintes
 in heuen Than ther we
 re ij. scolers of diuinite
 one loued iohan baptiste
 & that othe iohan euage
 liste & on a day they pu

posede to dispute of this
mater & the day was a sy
ned but than the nyghte
be fore eithir iohan appe
ride to his lover & hadde
be in leue her disputacion
for they were well a cors
did in heuen & made no
stryffe & than on the mo
rowe be fore all the peo
ple eithir tolde his vision
that were come to haue
berde be in dispute & tha
all the peple thankeid god
& both iohans of this fa
ir miracle Also ther was
too mesoles that loued
well the se ij. iohans as so
as they in comenyng they
spake of these ij. seyntes
whiche were the gretter
in heuen And so that on
seyde that one was gretter
than an othir seyde that
othir & so they be ganne
to fighte Than there co
me a voyce from heuen &
seyde we fight not in he
uen & there for fight not
ye in erthe for us fore we
be in pest & so be ye and
euen there with they wer
re bothe hole of her disse

se & thankeid god & bo
the iohans And after
warde they were holy me
& ther for lette us worship
pe the se holy seyntes that
they may pray for us that
we may come to euer la
stynge blysse Amen

De festo sanctorū petri et pauli.

Our frendis so
a day ye shall
haue the feste of
petre & poule and ye shall
faste the eyn and on the
morrow come to church
and worshippe god &
pray to the se ij. seyntes
were holy apostles to
pray for us. Our lord
hathe Petre one his one
syde and poule on that
othir syde and he hathe
his woundis opyn and
fresche bledynge shew
ynge to all maner of cri
sten people that he suffe
red the woundis for us

*De festo sanctorū
petri et pauli.*

that bethe the v. welles
of mercy that he suffered
for vs ye shall vnderstod
that the se ij. apostles we
re furste grete synners.
But for they left her syn
ne & were fory & contrite
& synned no more our
lord toke he in ensample
to all othir that woll le
ue synne they shall be sa
uyd. For he that is shre
uyd & for sakith his synne
mercy folowith that. &
do his penaunce & he shall
hauy mercy & grace. For
as gladd as the fadir is to
se the sone ryse from deth
to lyffe also gladd is our
lord & moche gladder to
se a man ryse oute of ded
ly synne & neuer to do hit
more & therfore shewing
by ensample. Poule be
rithe a swerde to ail cris
sten peple to cutte a wey
the cheynes of synn with
his sharpe swerde of con
fession for this dedly syn
ne byndithe a man sore
to the fende & ther for cut
te a wey that cheyne. Pe
tyr is also redy to open

the gatis of heuen to all
cristen peple & to take
hem inme that woll fore
sake her synne ye shall vn
derstode that poule was
furste so high & so ferse a
pense all goddis seruants
tes that there durste no p
chour dele with him but
after he left that grete
malice & there as he was
ferse after he was gracis
ous. And there he was
he fore highe & proude of
berte after he was meke
& lowly to all goddis ser
uantes. Peter also helde
hym selfe moste perfit
& stedfaste of all cristus
disciples where for he ma
de bofte by a vayne glo
ry that he was redy to go
to deth with cristes sey
de thus. Hit be hount me
to dye with the & whann
Criste seyde that all his
disciples shulde fore sake
hym Peter for the grete
bofte seyde though alle
men for sake him he wol
de not. And yet more o
uer whan crist was takin
Peter drowe oute his
r ij

swerde & smote of a fer
uantes that hight mal
cus But sone after whā
he sawe that crist was ta
ke & shoulde be putte to de
the thā he swere & staid
that he neuer know him
& for sake crist but whā
he herde the cokke crowe
than he was mynde dō
our lord hadde seide to
him þ or the cokke crow
id thryis thou shalt for
sake me Than petyr we
te forthe. Et fletit g
marc & wepte bitterly
& hid him in a caue and
durste not come among
his bretheryn for schame
till our lord sente to him
by name Than was pe
tyr ever after a shamed
& sorow for his traspas. &
there as he was a boister
& unstable of his wordis
afterwarde he was true
& stable & groundid in sta
belnesse of perfite leuyng
in so moche that crist cal
lid him Petyr that is a
stone in englishe For the
re as thou leveste a stone
there thou shalt finde hit

so was petyr so stedfaste
after that nethir for wele
nor for woo he neuer fle
tered but ever stode ste
dfaste in cristus lawe &
had ever his synn in myn
de & to a mende that he
had do a mysse & was af
tyr of grette abstinaunce
that he ete but brede and
oplewates & full felden
flesche and wered but a
singull kyrtell with a mā
tell. And ever as oftyn
whanne he herde any ma
ner a man mynde Ihes
us a none he be gone
to wepe full sore. And
whan he herde any cokke
crowe a none he rose up
and woldegoo and prey
and suffre penaunce and
he wepte many tymes
so bitterly that the teris
of his eyen brente his fas
te in so moche that were
he was he hadde a clothe
in his bosome all wey to
wype a wey the teris.
Thanne so folowynge he
was so hooly that where
that ever he wente and
he myghte schadowe any

lyke body anon they were
 re hole So on a tyme he
 sente ij. of his disciples in
 to a ferre countrey to pre
 che & whan they were go
 yn. dayes iorney one of he
 dyed & that othir tour
 ned a yene & tolde Pe
 tyr. Thanne petyr take
 hym his staffe & bad him
 ley the staffe on his felow
 & bad him a ryse in the
 name of god & he rose a
 none & wente forth to ge
 dyr & pchid Than were
 many wrothe that petyr
 tourned so moche peo
 ple to the feyth & putte
 hym in to pryson & bon
 de hym faste with grete
 cheynes of iro till he was
 nyg dede lette he shuld be
 stole a way where for the
 knyghtes woke yit one
 sent petres nyght And
 thus the comyn people
 toke ensample of hym &
 make fyres in worshippe
 of sent petyr & wake. tha
 criste come to Petyr in
 pryson. And than come
 an angell to Petyr with
 grete lighte as our lord

bad. & anon the chey
 nes breke & fill from his
 hondis & fete & he wente
 to ryme & was there po
 pe. xxxv. yere & tourned
 moche people to cristus
 feyth But sone after co
 me the fendes leme that
 was callid symond mas
 gue that cotode moch of
 the fendes crafte & made
 moche people sike in di
 uerse sikenesse some blyn
 de somme lame somme
 de the soo that the people
 what fore fere & for won
 dyr beleued in hym.

Thanne petyr helyd all
 tho that magus had hur
 te & bad they shulde not
 be lene in hym than was
 this symond magus wro
 the with Petyr that he
 myght not haue his will
 & in speciall he myght not
 ryse a de the body to ly
 ue that petyr resyd Tha
 this symond tyed a fende
 in liken. se of a grete dog
 ge there as petyr shulde
 come to sle petyr but pe
 tyr blessid him & lette this
 dogge lose & than he lep

te to symond & pullid him
downe vnder his fete &
than petyr had leue & do
him no harme of his bo
dy but he ell to rente his
cloth is so that symond
werde all moste nakyd a
wey. Than symond or
deyned all the weyes that
he coude to haue Petyr
dede. Than our lord ap
petid to petyr & seyde.
Simon et nero con
sirate cogitant. Sym
mond & nero & othir ha
ue ordeyned thy deith to
morrow. I woll sende to
the poule my seruaut in
comforte to the & ye shall
suffer martirdome to ge
de for my sake & so co
me vnto me in to euer la
sing blysse. Than petyr
tolde his bretheryn of his
vision that he had in the
nyght & so he toke Cle
mente by the honde & set
te him in his cheyre & ma
de him pope & successour
after him. Than on the
morrow come poule & p
chid the people. Than
this symond had so en

charmmed the emperours
in soche a folinesse that he
wende that he had be god
des sone. So this symond
magus come to the em
perour & seyde there be ij
men of Calile come to
this cite that one highte
petyr & that othir poule
that dotte me so moche
disseise that I may aby
de no lenger here in erthe
where for comaunde soch
a day all maner of peo
ple to come to capitition
& there in sight of all peo
ple I woll stye vp to my
fadir in heuen & when all
the people were come to
gedir. Symond wente vp
in to a toure of capitili
on than com ij. fendes li
ke ij. angelcs and sette on
his hede a garlaunde of lo
ry and bare him vp in to
the eyre like as he hadde
flown. Than seyde petyr
to poule brothir loke vp
& se than seyde poule. hit
fallith for me to prey and
the to comaunde & anon
Petyr seyde. I comaun
de you angeles of satha

has that ye late that man
 go downe that all the pe
 ple may see whom they
 haue worshippid. Than
 symon fill downe & all to
 braste than was the em
 perour wrothe & made to
 lede petre & poule forth
 & did petre on a crosse &
 his hede downe wardes
 & so put hym to dethe. &
 poule for he was a genti
 man borne for the more
 worshipp he fnote of
 his hede. Than the peo
 ple saw angeles standing
 on the crosse there as pe
 tre honged with crownes
 & whan poules hede was
 smyte of ther came oute
 fere plente of myrre and
 after blode. Than in the
 nyghte after come cristen
 people & leyde her body
 es to gedre in a graue &
 there lay till cristen fey
 was more oppn in Rome.
 Than wolde they haue
 bore ey hir body to his
 churche but they cowde
 not knowe eythir bones
 from othir. Than come
 ther a voyce from heuyn

& seyde the more bones be
 of the prechour and the
 lesse of the fischer. So af
 ter whan cristen feith co
 me in to this lond kynge
 Etheberte lette make a
 grette churche at westme
 stre in worshipp of sent
 petre & an othir in to don
 of sent poule. And so on
 a day whan the churche of
 sent petre shulde be ha
 lowed in the nyght be fo
 re was a man fischyng in
 the tempylle vnder west
 mestre and a litell be for
 mydnyght come sent pe
 tre lyke a pilgryme prep
 de the fischer to lette hym
 ouer the watre & he did
 so. And petre wente to
 the churche & there the fi
 scher sighe a grette light &
 there with was the gret
 teste sauoure that euer he
 felte. & also he herde the
 meriest songe that he wo
 ste not were he was fore
 ioge. Than come petre
 to hym a yene & seyde ha
 ste thou take any fisch to
 nyght & he seyde nay fore
 I was so scogned with

lighte & with the melody
that I myght do no ma
ner thyng. Than seyde
petre Witte rete in
mari caste thy nette in
to the see & I will helpe
the and so the toke a grette
multitude of fische than
seyde petre to the fische
I am sent petre that ha
ue halowed my churche
this nyght & toke a grette
fische and seyde haue bere
this to the bishopp & sey
that I sente him this. &
on this tokyn bid him do
no more to the halowing
of the churche but singe
a masse there & make a ser
mone to the people that
they may be leue on this
And for to pue the tron
the bid him go to church
& se where the candelis sei
ke on the wallis & all the
churche wete of holy wa
ter & so the fische did his
message & the bishopp fou
de hit trow & knelid dow
ne on his knees & moche
people with him & songe
Te Deū laudamus.
& thālid god & sent petre

De translatione sancti Thome.

O dear frendis so
that day ye shall
haue the transla
tion of sent thomas the
martir that day he was
take oute of his graue &
his bones leyde in flayn
& how ye shall he is
man was ordeined in his
birtre to be in holy man
& a worthi sente in heuen
for that was shewde fure
ste to his modir & after
to his fader in elder age.
and now is knowe in all
crisendome. Furst hit
was knowe to his modir
fore in a night as she lay
in her bedde sleeping she
thought Thomas lay in
his cradel and wepte &
whan she herd him we
pe she callid to the nurse
and seide loke to the chil
d. And whan the nurse
come to him she founde
his clothis all to froplid
And she wolde haue a
monition hem and she

the & pray to that hooly
woma that she woll pray
to oure lord for us that
we may haue grace. for
she was the furste in tyme
of grace that did penā-
ce for she had loste grace
be fleschly luste where for
she is made a mirrour to
all othir seners that woll
for sake synne do penā-
ce they shalle haue grace
the whiche was loste by
synne. She hadde a fadir
that was a grette lord &
nye of the kynges blode
& had a grette lordshippe
in iherusalem the whiche
he gaffe to lazarus his so-
ne & he gaffe mary the
castell of mandeleyn with
all the lordshippe long-
ynge there to. of the whi-
che castell she had her na-
me & was callid Mary
mandeleyn for she was
lady there of. Than as
mang bokys seyne seynt
ichan euangelist weddid
her & oure lord bad him
go with hym & kepe his
virginite & so he did and
was cleue virgine. And

than mandeleyn went
forthe & gaffe her alle to
synne in so moche she lo-
ste the name of mande-
leyn & was callid the sin-
full woman But hit was
often seyn that our lord
made of the grettyste syn-
ners the hoolyeste after-
wardes & so whanne oure
lord saw tyme he gaffe
this woman grace to kno-
we her selfe & to haue re-
pentance for her synnes.
Than whan mary her
de that criste was at a mā-
nes house that was callid
Symon the pharise she
toke a box with oynement
soche as the people vsid
that tyme for herte of the
sonne wente thether but
she durste not for schame
go to fore hym but atte-
his fete be hynde hym &
hard him speke & than
she toke a grette sorow in
her herte & wepte tender-
ly & so with the teris of
her eyn she wosche cris-
tus fete. & with the here
of her hede she wyped
hem & with alle the loue

of her herte she kyssid he
 & a noyntid hem but no
 worde she spake that any
 man myght here but sof-
 tely in her herte sh: cride
 mercy & made a vowe to
 hym that she wolde ne-
 ver trespase more. Tha
 our lord ihesu had pite
 on her & caste oute of her
 viij. fendes & for gaffe her
 all her synnes in her yngi
 of all that there were. tha
 she toke soche a loue to
 criste that she lefte all her
 lordshippis the castell of
 maudeleyn with all othir
 goodis & ferwid her for
 the wylth grette loue that
 in his passion ther as his
 disciples fley a wey from
 him she lefte hym neuer
 till she with helpe of o-
 thir had leyde him in his
 tombe And whan noo
 man durste goo the dir
 for the knyghtes that kep-
 te him she spared not
 Can tenebre esset
 whan hit was myrke in
 the dawnyng she toke
 with her swete barmes
 to a noynt cristus body

With thus she shewid to
 ue bothe in will and dede
 where for criste in his ly-
 ue for her loue he lid mar-
 tha her sustre of the rede
 flice that she had viij. ye-
 re to fore & pyned her full
 fore Et resuscitauit
 lazarium a mortuis
 & resid lazare her brothir
 from deth to lyffe that
 had ley iij. dayes styng
 lyng in his graue And
 whan our lord rose fro
 deth to lyffe he apperyd
 to her & suffered her to
 touche him & kyss his fe-
 te. Than whan hit was
 knowen to the iewes that
 criste shewde her so ma-
 ny tokenes of lone for all
 othir Than whan criste
 was styed vp to heuē the
 iewes toke mary & mar-
 tha her sustre lazarus ma-
 pencius & many othir &
 put hem in a shippe that
 was olde in to the see to
 haue drowned hem. but
 god ordeyned so for all
 thynges at his will and
 broughte hem saue to a lō
 de callid mercysle & ther

they resided vnder a bāke
th at was nigh the tem-
ple. Than mary saw mo-
che peple comyng towardes
the temple to do sa-
crifice to her menmen-
tes & the lord of the coun-
trei come with hem but
mawdelyn was gracious
& with her gracious wor-
des turned hem a yene.
Than this lord had gre-
te luste to here her speke
& seyde thus to her that
yf god that thou spekest
of be so gracious & so gre-
te of power as thou seyst
prey to him that I may
have a childe be my wyffe
that is bawne & thanne
woll I be leue in hym.
Thanne mary seyde sche
wolde & with in shorte ty-
me after the lady concei-
ued & was with childe.
Than this lord a none
after ordeyned to go to
iherusalem to petyr to we-
te of him whether maner
deleynes preaching were
true or no & vitaylid his
shippe & made him redy.
Than come his lady vnto

yngr him that she myght
go with him so with gre-
te preyour the lord graun-
tid her than by assent of
hem bothe they made ma-
ry mawdelyn to kepe all
her lordshippes & goodis
that they hadde & mary
sette a crosse on eyther of
her shuldres & bad her
go in the name of god so
whan they hadde seyled
a day & a nyght a grete te-
peste rose in so moch that
they wente all to haue be-
drowned. Than was la-
dy so a ferde & there with
be gonne to traualle and
so was deliuered of a ma-
childe & she in the birthe
fill downe dede. Thanne
this lord made grete so-
rowe and lamentacione
and seyde. Alas a las &
wreche what shall I do
with this childe now is
the modir dede and ne-
dis muste the childe dye
also for here is noo wo-
mannes helpe to kepe it.
Than he cryde to maw-
delyn and seyde a las ma-
ry why dost thou thus to

me thou be highteste me
 a childe & now is the mo-
 dir dede & the childe mus-
 se nedis dye for faute of
 womannes helpe. And
 p my selfe lok: euer whā
 I shall be drowned: hel-
 pe mary & haue compas-
 sion on me & of my chils
 de. Than seyde the ships-
 man caste this body into
 the see for we shall neuer
 haue reste while hit is in
 the shippe. Than seyde
 the lord she is not dede
 but lyghte in alforwe fore-
 ferel. But I prey you let
 telas haue the ship to pon-
 dir weche for I had leuer
 graue her there thā to cas-
 se her in to the water. &
 for ther was none erth to
 make her a graue he left
 her hongyng on the wech
 of stone & the childe be the
 modir & couered hē with
 his mantell & he toke hē
 to go & mary made
 deleygn to kepe & wete his
 wep. So whan he come
 to iherlm he spake with
 petyr & he bad him be of
 good: cōfort: though his

wyffe were dede for god:
 myght restor hem to ly-
 ue a yene. Than Petyr
 shewde him the places as
 our lord was quicke &
 dede & tolde hym of his
 birthe & of his passione &
 of his resurrection & his
 ascension & enformed him
 of the septe & made him
 stedefaste to criste. And
 whan he had be there ij
 yere petyr sente him hos-
 me a yene & bad him gres-
 te well marydeleygn & be
 feloshipp. Than whā the
 lord: come fere in to the
 see & sawe the place there
 his wyffe lay he longid:
 fore in his herte to go the-
 dir & thann he preyde the
 shipmen to bryng: hym
 the dir. Than he saw a li-
 tell childe sittng on the
 see sonde playng: with
 snale stones but as sone
 as the childe saw him hit
 ranne forth in to the wol-
 ke & he folowed: after till
 he come there he left his
 wyffe. And he toke up
 the mantell & founde the
 childe solyng: one his

moderis happes. Than
thankyd he god & man
deleyn & seyde mary thou
art grete with god that
haste kepte a childe in yere
in folkyng of a dede body
in grete comfort & lope
to me But & thou woldest
diste pray to thy lord for
my wyffe that she myght
ryse to lyffe than were I
euer boundyn to be thy
seruaunte & wolle while y
lyue. Thanne with that
worde she spake & seyde
blessid mote thou be ma
ry that were mydwyffe
to me & nurse to my chil
de while I haue be in my
pilgrymage. Than seyde
this man wyffe arte thou
a lyue and she seyde ye fyre
now I come fro my pil
grymage as ye do & tolde
 hym of every place that
he had be at. Thanne he
knelid downe & thankid
god & mary marodeleyn
& when they come home
they fonde mary tchyng
& techyng the people. &
anon they knelid downe
 & thankid her & tolde

her what petre seyde and
preyde her to telle what
they shuld do & they wol
de do hit with good will
Than mary hadde they
shulde dystroie the temples
of maumetry & bilde chir
ches & make fountes and
cristen the people and so
with in shorte tyme alle
the londe was cristoned.
Tha for mary gaffe her
all to contemplacion she
wente ferre in to a wilder
nesse & was ther xxx. wynt
er vnknoyn to any man
Descendehant ange
li et eam in ethera
lenahant. And anges
les come vii. tymes a day
& bare her vp in to the ey
re and ther she was fedde
with heuenly fode. But
when god wolde þ she
shulde passe oute of this
worlde he made an hooly
pste to se how anges ba
re her vp in the eyre than
wente he nere the place &
askid in the name of god
who was ther if hit were
a cristen man he shulde spe
ke & telle what they were

There a noble husbande
was called of the name
he had by him a noble
daughter that was callid
Mary cleopie & than
he dyed & she toke in hus-
bande that highte salome
& by him she bare a son
this daughter that was
callid Mary salome and
when she had these two
daughters in worshippinge
of the temple than would
she have no more husbande
but live in chastite &
holynesse. When she was
marryed she wedded to
a man that was callid a
priest & had iiij. sonne.
James the firste Joseph
that were eunuchs the
mon glada. The iiij. mar-
ry was wedded to a man
that was callid herod
& she had by him iiij. son-
nes James the more &
Johan evangeliste. There
no goodde ferth from fille
of a goodde tree cometh
god frute so of this goodde
woman come an holy bo-
sprynge so lette us ferue
this holy woman that she

may pray for us now &
ever Amen.

De sancto lancia sio martire.

O good friends so
the a day ye shall
have sent. I have
ben goddes owne holy
martir his married onie
so marieus seith hym with
to all holy church & ly-
ghthe all the world.
I have seie ye shall come
to goye & holy church
shall have the cuppe of
seinte was hoie in lence
& grette in compassion of
her paine. I have seie
that ensample in
dopage is commendable
than in pryche & booke
gynge. I have seie I have
sent gaffe all christen
ple to seie a grette ma-
lur in benesse & a grette
untyse largenesse a grette
persecucion tribulacion
longe & shortnesse. I have
seie the pope had ben
seie he ben a martir
a with him to Rome &

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her to be better than
preyde her to tell what
they shuld do & they wol
de do hit with good will
Then many haue they
shulde disceyve the knyghts
of mannyer & bidde they
ther & make fountes and
crystenade people and so
much in shorte tyme alle
the land was crystened
As for many gaste he
all to contemplacion the
wente ferre in to a solace
nesse & was ther yf dayes
for vntuocoun to any man
descend charyng ange
ll at cam in ethern
lenahant And as ge
les come vnto ymes a day
& bare her up in to the ey
re and ther she was fide
with heavenly food. But
when gode wolde þ she
shulde passe oute of this
worlde he made an hoole
pyle to se how angels ba
re her up in the eye than
mente he new the place &
asked in the name of gode
who was ther if hit were
a cristen man he shulde spe
ke & telle what they toke

toke a nothir husbonde &
 was callid cl' phas and
 she had by him a nothir
 doughter that was cal
 lid mary cleophe & than
 he dyed & she toke in hus
 bonde that highte salome
 & by him she had a no
 thir doughter that was
 callid mary salome and
 whan she had the se the
 doughtres in worshippe
 of the trinite than wolde
 she haue no more husbō
 des but leue in chastite &
 holpnesse. Thā was this
 mary cleophe weddid to
 a man that was callid a
 pheus & had iij. sones.
 James the lesse Joseph
 that was barfabas & a
 mon & iuda. The iij. ma
 ry was weddid to a mā
 that was callid zebedeus
 & she had by him ij. so
 nes James the more &
 iohan euangeliste. Than
 as godd seyth him selfe
 of a good tre comyng
 god frute so of this godd
 woman come an holy ho
 spryng so lette vs serue
 this holy womā that she

may prey for us now &
 euer Amen.

De sancto lauren tio martire.

Godd frendis so
 che a day ye shall
 haue seint Laure
 day goddis owne holy
 martir his martirdome
 as maxims seyth shymith
 to all holy church & ly
 ghtenith all the worlde.
 where fore ye shall come
 to godd & holy church &
 schall faste the eyn. this
 seint was holy in leuyn
 & grete in compassion of
 feynge. Seint Austyn
 seyth he that ensample in
 doynge is comendable
 than is preching & tech
 yng. Ther for seint Lau
 rence gaffe all cristen p
 ple to seche a yense ma
 lice mekenesse & a ym co
 uetyse largenesse a yense
 persecucion tribulacion
 loue & swetenesse. Than
 fyrst the pope had be in
 spayne he brought lauren
 ce with him to Rome &

made him his archdeko
to serue hooly chirche &
pore people. Than had
the Emperour enye to
hym & purposed to do
him to dethe. Than lau-
rence to schewe mekenes
a yense malice & enquerid
faste after pore people &
wente to hem & gaffe hem
mete & drynke & clothis
so he come to a wedowes
house there as was moch
pore people loggid the
whiche wedowe had be
soge sike on the bede ache.
Than Laurence had co-
passion of her & made her
hole & mekely wosche all
the pore people fete & ser-
ued hem of mete & drin-
ke. And for he herde that
ther was a pore man the-
re be syde in a place that
was blynde he wente the-
re & helid him. So euer
the more the Emperour
schewed malice to hym
the more he gaffe him to
mekenesse & hooly deuocis-
on he schewed also a yen-
tounetysse largenesse. For
whan Pope Sixtus had

take Laurence the tresour
of hooly chirche to kepe
& to hem that had nede
than blessid Laurence so
loved his mastir & seyd
to him Sancte pater
noli me derelinque-
re. Holy fadyr for sake
not me for I haue delid
all the tresour that thou
toke me where for go not
thou to thy passion a los-
ne but late me goo with
the as we haue serued
god to gedir so late us
suffre dethe to gedir. than
seyde the Pope I woll
go to fore & thou schall
come after & suffre more
penaunce than I may for
I am olde & thou arte
yonge & mayste suffre mo-
re than I & there for ma-
ke the redy for ther is gre-
te tourment ordeyned for
the. Than were ther som-
me herde Laurence speke
of tresour than the Em-
perour sente after Lau-
rence & seyd. Ostende
michi the laura et
clis. Shewe me the
tresour of the chirche or

else thou shalt be put to
 soche a tourmente that þu
 shalt be fayne to delpue
 hit Than how ~~pope~~ six-
 tus & seint Laurence come
 to this tresour ye shall he-
 re. We rede that there
 was an holy man that hi-
 ghlye Origenes that con-
 uertid philip the Empe-
 rour thā tye reue of frau-
 ce was rebell a yense the
 emperour of rome than
 this emperour sente a kny-
 ght of his in to fraunce
 with moche people to o-
 uer come fraunce This
 knyght was callid decius
 & in shorte tyme he made
 fraunce sogettes to the em-
 perour as the were to fore
 Than whan this empe-
 rour philip he rede that de-
 cius had do so well in gra-
 te worshippe to Decius
 to thanke him for his iou-
 ney. The emperour toke
 with hym a fewe men &
 rode of rome a yense deci-
 us to wellcome him hom-
 me Than decius sawe þat
 the emperour did him so
 grete reuerence he though

te hit had be for drede &
 not for loue & thought to
 be emperour him selfe &
 so in that nyght nexte la-
 tye as the emperour lay
 in his bedde sleping decius
 slew hym & toke all his
 people to come with him
 Than whā the romay
 nes & the senatours herd
 de ther of what for drede
 & what for loue they mad-
 de decius emperour Thā
 whan philippus sone he-
 de tell that his fadir was
 dede in this wyse he was
 a fere left decius wolde
 haue slayn hym & toke all
 his faders tresour to hol-
 ly churche & bare hit to
~~pope~~ sixtus & to Laurence
 & prayng hem yf cause
 were that decius slew him
 they shulde dele this tres-
 our to holy churche & to
 pore people that had ne-
 de Than decius slew phi-
 lippus sone for fere left he
 wolde haue bengid his fa-
 ders dede whan he had
 come to mannes state. &
 this was the tresour that
 pope sixtus & laurence had

and for this treſour they
put Laurence in to priſon.
Then was there a man
hight lucillius in priſon
by grete weping had loſt
his ſight thā Laurence ma-
de him to ſee a pen & cri-
ſtoned hym. where fore
many blinde men & wo-
men come to Laurence &
had her ſight. than the
emperour ſente to Lau-
rence to deliuer the tre-
ſour than he preyde him
of iij. dayes reſpite ſo he
wold ſhew the treſour
So the ſe iij. dayes lauren-
ce was lette out of priſon
& wente & gederid all the
poor people to gedir that
he coude fynde blinde la-
me or crokēd & the iij.
day he brought hem be-
fore the emperour to his pa-
leyſe & ſeyd To he is e-
uer laſting treſour this
wolle neuer fayle fore hit
woll endure for ever in he-
uen. ſo Laurence ſhewde
a penſe couerſe largenes
for he delte for goddis ſa-
ke all that he had & my-
ght haue ſpente hit in va-

nite & he had wold. Al-
ſo in tourment of paſſion
he ſhewde loue & ſweete-
neſſe. than the emperour
cōmaundid to bring for
the all maner of tourmen-
try ſcourges naples ſto-
nes ſalte piche bryſto-
ne brennyng coles iron
ſhaftes barris of Iron
gred irons & cōmaundid
all ſhuld be ſpente vpon
Laurence but he wold
ſhew the treſour & for ſa-
ke his god & to do ſacri-
fice to martyrmentis. than
ſeyde ſent Laurence thou
on bleſſid mā the ſe me-
tus & drynkes haue I ea-
uer deſired for right as
ſweete metis & drinkes ple-
ſe thy body ſo the ſe tour-
mentis pleſith my ſoule
& makithe me ſtronge &
myghty to ſuffre paſſion
for my lordis ſake. than
was the emperour wroth
& cōmaundid to bete him
ſcourges full of knottes
& leue not till the blode
ranne downe on euery ſy-
de & than they leyde chey-
nes of non brennyng to

Ende of the story of St. Lawrence

1512

his syde that brenneth
 the flesche fro the bones
 & euer laurence thankid
 god hertely. Thā was de
 cius wode for wo & seyde
 though thou with thy
 wyche craft seest my
 tourmentes yet thou shul
 dest not scorne me And
 than he comaundid to be
 te him a pen with winpis
 & knottes of lede till the
 bones were bare. Than
 laurence pafe vp his hede
 to god & prayde. thā ther
 come a voyce from heuē
 thou muste suffer more
 tourmentis & passion for
 loue of me this decius her
 de hit hym selfe & thou
 shalt come to me with
 grete ioye & blysse. Than
 seyde decius to the peple
 ye may here all how fen
 des com & cōforte him go
 and bete him a yene with
 scourges. Than was there
 a knyght of the Empe
 rours that highte roma
 nus that saw an Angell
 with a schete of silke com
 & wyppye laurence fadis thā
 he for soke the emperoure

& be come the disciple of
 sent laurence & laurence a
 none cristened him. than
 decius made to smyte of
 romanus hede. thā decius
 did make a grete fyre &
 sette a gredyon there on
 to wste laurence & thurst
 him downe with fyre for
 hys & they did so. Than
 laurence lokid vp on the
 emperour & seyde thowe
 wreche þ seide is wstid þ
 now ete there of while þ
 othir syde wstith. I dre
 de not thy tourmentes &
 caste his eyon vp to god
 & seyde. Lorde ihesu criste
 take my spirit & so he yel
 de vp the goste. than the
 tourmentours wente her
 re & left the body lying
 there than come cristē pe
 ple & toke the body & be
 ried hit with grete lamen
 tacion. thus laurence shew
 de mekenes a yens malice
 & largeness a yens coueti
 se & a yens passion loue &
 swetenesse for the grete lo
 ue þ he had to god made
 him sette nought by alle
 his tourmentis þ were do

to his body. S^{ei}nt grego-
ry tellith how ther was
a p^{re}ste that hight scaculus
& was hely to mede a chir-
che of s^{ei}nt laurence that
was destroyed with lom-
barde. but he w^{ou}ld bre-
de to his werkemen & ma-
de moche sorow therfore
& he preyde to god & s^{ei}nt
laurence besyde of helpe &
th^{at} he shold in to an o-
uyng fode hit full of new
h^{er}e brede but he wente
h^{at} shold have seruid he
but for a weke & hit fode
h^{er}e now all the tyme
his werke was a making
we finde y^{et} ther was an
emperour that a cursed
m^{an} of leuing & whan he
was dede ther come a le-
gi^{on} of sendes to fetch him
& as they come by a holy
ermyte selle they made a
gret noyse the ermyte had
gret meruaile there of &
openyd a wyndow & spa-
ke to on that come be him
de & askid in the name of
god what they were & he
seyd sendes that were sen-
t to the emperour that

was dede to loke yf they
myght haue him for the
reward. th^{en} the ermyte
comaundid he m to come
a pen that wey & tell him
how they sp^{oke} & he did
so & seyde wh^{an} his synnes
were leyde in the balaunce
& was ny ouer come than
come that breunnyng de^uil
laurence & leyde a gret pot
on the balaunce & hit drew
up all to gedir th^{is} potte
was a gret chelyse y^{et} the
Emperour made in the
worshipp of s^{ei}nt lauren-
ce by that he was saued.
Thus ye may see & lerne
to make in sufferance a
pense enyous people al-
so what merite & mede is
in largenesse to geue he m
that hath nede & what io-
ye & merite hit is to suf-
fer tribulacion & persecu-
cion & disse patiently
lerne of the holy martir
s^{ei}nt laurence & late vs tas-
ke him for a mirour and
prey to him that he w^{ill}
be mediatour to god for
vs that we may come to
euer lasting blysse. Amen

De assumptione
beate marie virgi-
nis.

O Godd' frendis so
che a day ye shall
haue the assump-
cion of oure lady & hit is
callidz so for that day her
sone toke her vp in to he-
uen body & soule & crow-
ned her quene of heuen
for the angell of heuē co-
me to sette her vp. Ange-
lis yongz & singyngz co-
me with procession a pen-
se her with roses & lilies
of paradyse in tokenyngz
that she is rose & lily and
floure of all wymmen. &
they didz homage to her
for all angelis & seintes in
heuen made ioye & melo-
dy in worshipp & honoure
of her & so holy churche
makith mynde of her as-
sumpcion. And yit the
gospell of that day ma-
kith no mencion but of
ij. sustres that was mar-
tha & mary mawdeleyne
& seyd thus. *Intrauit
ihesus in quadā ca-
stellū et mulier n̄*

*da rē. Ihesus entred in
to a castell & a woman þ
was callidz martha that
toke him in her house &
she had a sustre that was
callidz mary that sate at
cristus fete & herde hym
speke. Thā was martha
bely to serue criste & sche
seyde to him sire bidz my
sustre a ryse & helpe me.
thā answered criste. ma-
ria meliozē partē e-
legit que nō anferet
tur ab ea. Mary hath
chose the better parte þ
shall notte be take a ny
from her thesē be the wor-
des of the gospell of that
day & here be no wordes
of oure lady as be seming
But he that redith what
seint ancelme seyth there
be may se that the gospell
pertemith all to oure lady
& to the leuing of her. for
she was the castell þ ihūs
entered in to for right as
a castell hath diuerse pro-
pertres that longith to a
castell that hit shulde be
myghty & stronge righte
so was our lady be for all*

t n

othir women. For there
as women be fexell & feble
& esy to ouer come our
lady was stronge as a cas
tell & a yew stode the can
tels of the fendes engyn
nes & put hem be syde at
all tymes for right as a ca
stell hath firste a depe dis
ke right so had our lady
a depe mekenesse in stren
ght of the castell in so mo
che she passid all othir in
vertu of mekenesse wbe
fore god chose her to be
niodir to his sone be fore
all othir wpmen. & there
to criste berith wittnes
thus. *Quia respexit
humilitatē acille sue*
for god be helde the meke
nesse of his hande mayde
all generation shall blesse
me This dike yf it be full
of water hit is the more
stronge to the castell this
water is cōpassion that a
mā shuld haue for his syn
nes & to othir people dis
fessed This water had
our lady On this dike li
the a drawe brygge that
shall be drawe vp a yens

enmyes & lette do none
pense frende be this brig
ge ye shall vnderstand di
scete obedience for right
as a man shall notte late
downe the brygge to his
enmy though he bid him
so man shall not lette the
fende come to his soule
though he tempte hym
But anon as he is bede
any thyng that is helpe
& socoure to his soule it
shall he lette downe the
brygge of obedience the
sonner the better thus did
our lady whā the angell
Gabriell come to her of
cōcepcon of her sone she
lette not down the bryg
ge anon till she knewe
were he was a frende or a
enmy & seyde she shuld cō
cepe & be a mayde & by
the vcrw of chastite that
she made to fore & as she
berd she lette down the
brygge of obedience & seyde
Ecc ancilla dñi I
to be re goddis own han
de mayden be it do to me
after thy worde. This
castell is treble walled.

The furste wall be toke
 with the wedloke fore furste
 she was wyffe to ioseph
 for else the iewes wold ha
 ue stoned her as for a les
 chour yf she had concey
 ued with oute wedloke
 & so the furthir wall be to
 kenith pacience & the yu
 ner virginite that is may
 denhode but that is litill
 worthe but hit be stren
 gith with the wall of pa
 cience & litill helpe is fore
 mandenhode hit is litill
 worth that can no thing
 suffer of persecucion nor
 disseses but euer playng
 & grochyng & to be a cla
 terer a iangler a curser &
 a warper & a scolde of her
 tonge & x^e defende not
 mandenhode but rather
 caste hit downe for may
 denhode shuld be of fewe
 wordes & that she spekieth
 shulde be honeste & wor
 shippe bothe to her own
 persone & to all that be in
 yer p^resence. For hit is an
 olde englishe a mayden
 shulde be sayne & not her
 & this vertu had oure la

dy. For sent Bernard
 septe the rede all the gospels
 ouer & thou shalt not fynd
 de that our lady in all her
 lyffe spake but iij. tymes
 by her owne but as sche
 was causith The first to
 gabriell the ij. to elisabeth
 the iij. to her owne sone
 in the temple & the iij. at
 the weddyng of cane ga
 lilee. Thus muste the
 wall of pacience defende
 the wall of mandenhode
 This wall of mandenho
 de & hit be well kepte hit
 is passyng all othir. As
 Bede septe the wedloke is
 highe there as hit is well
 kepte but yit wedowehode
 is higher. but virginite
 passith all & hathe moste
 worshippe in heuen pas
 sing all othir This wall
 kepte oure lady fore sche
 was clene bothe be free
 will & by a vow she had
 a degre passyng all othir
 maydenes that euer were
 nor neuer shall be for sche
 was bothe mayden & mo
 dir. And in this castell
 is a gate that be tokenith
 t^{ij}.

seythe for right as hit is
in possible fore a man to
go thourgh a walle of ste
le right so hit is as impos
sible fore a man to please
god with oute seythe

This seythe had oure la
dy passynge all othir fore
as hit semyth in possible
for a woman to concue
with oute carnall concus
piscencion of man for hit
was neuer sey be fore but
be techynge of an angell
she beleued & so come cri
ste & entered be gates of
beleue in to the castell &
is in to the body of oure
lady This gate had a tou
re a boue be tokenith cha
rite For that is a boue all
thynges & that vertu had
oure lady well may she be
callid a castell For right
as all maner people fle in
to a castell bothe olde &
yonge for drede of enemy
es in so moche that the
lesse childe that can crye
or speke that is a ferde of
any thyng a none crieth
lady lady for socoure & hel
pe for she is socoure & hel

pe both to yonge & to ol
de lesse & more in she & in
helthe The holy goste is
capten of this castell. &
his knyghtes be holy an
gels that go with our la
dy nyght & day In this
castell be ij. sustres mar
tha & mary mawdeleyne
Martha recepit il
lum in domu suam.
Jh. at tha recey. d. hym
in to her house & was be
sy to serue him & that o
thir satte stille & had gret
luste to here him speke.
Be these ij. sustres I vn
derfonde ij. maner of le
uynge of the people that
one is actyfe & that othir
contemplatyf martha be
tokenith actyfe that is be
synce in this world But
that shulde be for cristus
sake that is to receyue po
re people in to his house &
to geue hem mete & dryn
ke clothe her borowe visi
te hem that be in pryson
comforte the sike crouded
blynde & lame & to bury
the dede. be that othir I
underfonde the contem

platf lyffe that is to pe
 ple of holy church that
 shulde voyde in all þ they
 may this worldes besines
 & geue hem to all spiritu
 all occupacion & though
 they do thus yet they be
 coueytus people of this
 worlde that sayne that it
 is all losse that me of ho
 ly church han for hit se
 myth to hem they do no
 good but euer cōplayne
 on hem & sey they do no
 good. Seynte Austeyn
 septe that all the worlde
 is holy church and the se
 worldy peple hatith me
 of holy church. But yet
 god answerith for hem &
 is her voker & so woll at
 all tymes while they leue
 in reste & perse with ynne
 hem selfe. But now we see
 how our lady fullfyllthe
 bothe these lyes. She
 was firste martha for the
 as martha was besy to re
 ceue criste in to her hou
 se our lady receyued him
 in to her body & there in
 he was ix. monthes & she
 fede him & after come po

re and nalyd in to this
 worlde & she gaffe hym
 mete & drinke of her pap
 pes & so fede him & whā
 he was nakyd she clothid
 him & nansched hym. &
 whan he was sike be hym
 de of youth she helid him
 & whan he was boundyn
 hande & fote in his cradell
 as in pryson she come to
 him & unboude him to
 ke him & helid his sonis
 with the milke of her pap
 pes. & whan he was dede
 she holpe to berp him in
 his tombe & thus she ful
 fillithe the office of mar
 tha perfourmyng the vii
 werkys of mercy. & yet
 she was many tyme too
 beled in her herte whan
 she muste bere him from
 countrey to countrey that
 was full of maymentes
 & there as she knewe noo
 man. & whan that she saw
 him takyn & boude strepe
 nalyd beton with scour
 ges that all his body rane
 ne with streames of blode
 & nalyd on the crosse &
 so do to dethe that was

to her a grette trouble. thus
was our lady actyffe for
as the gospels tellithe she
gasse so grette delite to her
sones wordes that she ha
re in her herte al the lyffe
& techyng of criste in so
moch that she taught the
thre euangelistes make ma
xw Luce & Johan mo
che of þ the y wretton and
namely seint Luke for he
wrote moche of the mā
hode of criste. & thus she
fulfillid the office of ma
ry for hit was for the bes
te whā her sone was sty
ed up in to heuen sche le
ste all her besynes & gasse
her all to contemplacion
till her sone sette her out
of this world. Thus es
uery mā þ can vnderstod
may se that this gospel
is conuenient to be radde
for hit touchithe the lyffe
of our lady. Thā for this
day was the ende of her
lyffe in this world. there
fore holy chirche redithe
this gospel in ensample
to all criste people to per
forme the same leueng

in as moche as they may
& as godd woll gene hem
grace to serue our lady y
shall geue you ensample.

Narratio.

We fynde of a clerke þ
loued our lady well for
he radde of her bette he
had grette luste to see her
and preyde besely that he
myght onys se her or that
he dyed. Thā at the las
te come there an angell
& seyde to him fore thou
seruyst our lady so well
thou schalt haue thy pre
yours but on thynke y tel
le the yf thou se her here
in this world thou schal
te lese thy sight for the gre
te clernesse of her. Thā
seyde he I wote well safe
so that I may se her.

Thā seyde the Angell
come to soche a place &
thou schalte se her thā
was he gladd & thoughte
that he wolde hyde his on
eye & lokyd with that o
thir. So whā he come to
the place he leyde his hon
de ouer that one eye and
saw her with that othir

eye & so come our lady
 he saw her & she went her
 way a none & he was blind
 with that one eye and
 saw with that other. then
 the sight liked him so well
 that he would fayne see her
 a yene & prayde nyghte &
 day that he myght see her
 a yene. Then seyde the an-
 gell yf thou se her a yene
 thou shalt lese the sighte
 of that other eye & he sey-
 de ywote well saffe thou-
 ght. I had a thousand
 eyon. Then come to for-
 che a place & thou shalt se
 her so whan he come he
 saw her. Then seyde our
 lady to him my good ser-
 uant whan thou saw me
 firste thou loste thy one
 eye howe wolte thou doo
 now whan thou haste lo-
 ste thy other eye. Then
 seyde he dere lady I wo-
 te well saffe thought. I
 had a thousand eyon.
 Then seyde our lady for
 thou haste so grete liking
 to me thou shalt haue thy
 sight with bothe eyon a
 yene as well as thou had-

diste & bettere so he had
 Then serued he our la-
 dy ever after to his lyues
 ende & wente to ever la-
 sting ioye & blysse to whi-
 che godd brynge us all to
 Amen.

De sancto bartho- lomeo.

Odder frendis so-
 che a day ye shall
 haue the feste of
 sent Bartholome god-
 dis own apostle ye shall
 faste the eyn & come to
 church & here your ser-
 uise in the worshippe of
 godd & sent bartholome
 ye shall understonde that
 bartholome is as moche
 to sey as Filina Culpe-
 dentia me. That is to
 sey the sone hanging vpon
 me or vpon waters
 than ye shall understond
 that godd is he that hon-
 gith vpon the waters in
 ij. weyes. The firste is
 whan he hongith vpon
 the cloude in the firma-
 ment till he se tyme to la-
 te hem downe. A nother
 way he hongith vpon wa-

tress whan a mā or a wo-
 man is sorow for his synnes
 & weeping sore for his tres-
 space & bitterly. Thanne
 god takith his tere & hā-
 gith he m vpon the high
 hill of heuē where all the
 seintes in heuen may ha-
 ue he m in sighte in grette
 ioye to all seintes & all an-
 gels y ben in heuen whā
 they may se man or wo-
 man that hath do a mysse
 many trespas to for sake
 her synne & tourne to no
 more ther to fore of the
 teris of a man or womā
 that is sorow for his synne
 in this maner quenchithe
 the fyre of hell of this te-
 ris spekith Johan criso-
 stome & seyth. O thou
 tere that arte mekely lete
 in oryson & prayour with
 goodr deuocion the my-
 ght is so grette that thou
 goste to heuen & takyste
 the worde of the ierres
 mouth makyngr him to
 tourne the to saluacione
 y be fore were in the wey
 of dampnacion also thou
 makist thy pacensar dom.

the fendes & so thou quē-
 chist the fyre of hell that
 fendes makid by a pense
 thy comyngr to god
 hongith vpon tress.
 Than fore seint bartho-
 lome was goddis sone as
 all ben that seruith hym
 he was honging vp in iij
 weyes in deuocion of hor-
 ly orisones prayng & in
 seyth full momicion & in
 sufferng of passione he
 was honging to godwar-
 de in deuoute orison fore
 that he seyde wit his mou-
 the he didr with his herte
 so that his herte was all
 wey hongyngr vp towar-
 des godr bothe in worde
 & in dedes the p̄se seyth
 in the masse. Sursum-
 corda holdeth vp poure
 hertis to god. Thus this
 holy man seint bartholo-
 me hadr euer his hert to
 godr for grette deuocion.
 We synde wretton of hym
 thus that he knelid an C.
 tymes on the day & a C.
 tymes on the nyghte fore
 gret deuocio that he had
 to god. But for he shuld



not be wery of the trauell
god. sente an angell euer
more to serue him & kepte
him thus hanged he vp be
holy orisens preyng. He
was also hanged vp be
the fytthfull monicion in
this wyse fore god. gafe
him so grete power ouer
all findis that he his holy
monicion he suspendyd
hem whedir they were m
man or woma. And al
so in othir manermentes.
we finde wrytton of sente
bartholome how he co
me in to ynde in the tem
ple in the whiche temple
was an ymage & there in
was a fende a manerment
that was callid a stowth &
this ymage was made of
golde than the fende that
was there ynn spake to
him & did him worshipp
& by soche wordes as he
spake he made the peple
be leue that he was god
& yit the more be leue to
the peple that he belid
many like men & wym. n
bothe blynde crouid & las
me & of many diuerse

kenesse that he hadde caste
vpon hem to fore hym
selfe & so semyng to hem
that they were deli. n. by
him but soche sikenes as
god. sente vpon x. m. he
cowde not bele. Thanne
was the temple full of
the people that was broug
ht to this manerment to
be made hole but as sone
as bartholome come to
the temple he suspended
the fendes power that he
myghte bele no man nor
there was a nothir maner
ment callid barth. askid
hem why her god. gaffe
hem none answer he seg
de bartholome the apo
stell of god. ha. h. boude
hym so fore that he dare
not onys speke nor craue
than tolde him the fetrus
of barth & segde he know
euery word that he spe
ke now for he hath an an
gell of god with & telli. h.
him all thynges that euer
was segd. or down be him
And more ouer thou. sh.
ye seke him ye shall not
finde him but yf he woll

him selfe. Than wente
they home a yene & soug
ght bartholome & myght
not finde him. Than as
bartholome walkid a mo
ge the peple a madde ma
that had a fende with in
him a none cride to bars
tholome goddis own apo
stell thy preyours bynde
me so sore & brenne me al
so Than seyde bartholo
mew hold thy pese thou
fende & goo oute of that
man & with that wordz
the fende wente his wey
& lefte the man & a none
he was hole. Thanne hit
happid so that the kyng
of that cite had a dought
er that was madde & so
re bounden with cheynes
for harme that she dede a
mongr the peple. And
thanne the kyng he rede
how this man was he lid
a none he sente to bartho
lomew pryncing him that
he wolde he le his dought
er & so he did. Thanne
bartholomew prechid so
the kyng that he tourned
the kyng to be cristen &

than a none be comānis
did to drawe down the
mawmentis that wer in
the temple. Thanne the
pepull tyed ropis a bout
the ymages neckis & wol
de haue draw hem down
the mawmentis but they
myght not for the fende
was so stronge in hem.
Than Bartholome cō
maundid the fendis to
come out of the ymages
& to pull hem to poudir
& so they did for they had
no power to withstonde
his cōmaundement & so
they all to brake hem for
the temple was so full of
sike peple. bartholomew
preyde to god that they
myght be hole & a none
they were hole euerycho
ne. Than come there an
Angell that godd sente
fro heuen & a none in the
sight of all the peple the
templ. shone so brighte
that no tonge coude tell
& fye all a bout the tem
pull. And in foure par
tis of the tempull he ma
de a syne of the cro with

his fingers on the walles
 & seide right as all the pe-
 ple be holc of her sikenes
 so shall this temple be clo-
 sid from all the filthe of
 synne & of the fendes cra-
 fte that hath be there in &
 I woll shewe you that
 same fende y pe haue wor-
 shippid for poure god.
 Tha the fende apperid li-
 ke a man of ynde all blac-
 ke & made a cursed nops.
 Than the people be gan
 to fle for ferre he was so lo-
 thely. Than seide the an-
 gell make soche a signe of
 the crosse in poure forbe-
 dis & be not a ferde of him.
 Than a none in sight of
 hem all the angell vnboū-
 de this fende & bad hym
 go ther as was nofering
 nothir of man nor of be-
 ste & to be there till at the
 day of dome & neuer dis-
 sese the people more. tha
 the fende wente his wey
 & the angell stied vp in to
 heuen. Than the kyng
 his wyffe his doughter &
 all his meyne & moche of
 this people tourned to

the seythe & bartholome
 cristoned hem all. thus
 bartholome hongith be
 seythfull monition for be
 suspended the fendes pou-
 er that he myghte do no-
 thing. He was also hogid
 up be suffering of passiō
 for whā the bishop of the
 tēple sawe that the peple
 were all moste tourned
 to cristen seyth & left the
 fendes maynety he we-
 te on to the cite there as
 a kyng was callid astras-
 ges & brothir to the kyng.
 Polmyes & playned to
 him sore & seyd ther was
 a man come to hem that
 was callid bartholome
 that had tourned his bro-
 thir & alle the peple to
 the seythe that they sette
 not by her goddis. But
 had draw hem downe &
 all to broke hem & halow-
 ed the temple only to cri-
 ste. for this cause he prey-
 de him of helpe. Thanne
 sente the kyng a M. mē
 after bartholome. Tha
 whan bartholome was
 come he askid him why

he hadz tournedz his bro-
ther & made him be leue
one a dede man that was
hanged on the crosse. this
fende bartholome. I ha-
ue boundyn that god that
the brothir beleued on &
shewde that fende. And
yf thou or he maist doo
so to my god than wol-
le y be leue as thou doest.
Thanne the kynge com-
mandidz to hange barthol-
me on a crosse and lo-
ngert o torment him ther
on andz after toke hym
doun andz fley him qu-
ycke andz thanne to sm-
ite of his h. de. & hane
he come crysperne peo-
ple and beryd him with
gret reuerence and worsh-
yppe andz thus he was
hangged up by grete
cōpascione sufferynge.
wete de in geseys roma-
norū that rohanne fryd-
wicke the Emperour ha-
de dystroyd a grete cite
and there in was a feyre
churche of seinte bartho-
lomewe. Andz othere
moos of dyuersa seyntes

And as a goode ho-
ly man come by the cite
and he sawe a grete com-
pany of men stonding to-
gedir. Thanne had this
man grete mervell of hem
& afraid what they were &
what was there counsell.
Thanne seid they that it
was seinte bartholme
andz other seintes that
haddz churches in that
cite that were dystroy-
ed andz there they toke
there counsell what they
myght do myth the
Emperour & they were
in full purpose that he
shulde come be fore god
and answer for his dedis
andz so the Emperour
deyde a fowle de the andz
was dampned. And
also byt yowretynne in
the lyffe of seinte gods
lake that furste inhabyt
crowlandz in the fennyng
andz the furste daye that
he come thither was
on seinte bartholmes
daye. Thanne he pre-
gde to this holy apostle
till to be his patrone a

yense the wyche spirits
 that were in that place for
 hit was callid the habita-
 cion of fendes. fore there
 durste no man dwelle there
 for fendes. Than was
 this holy man come thes-
 dieg nere honde losse his
 witte for fere. But tha be-
 gret grace he had mynde
 on seint bartholomew &
 preyde him with all his
 herte of helpe & socoure.
 Than a none come seint
 bartholome & comauld id
 the fendes to go fro that
 place than the fendes ma-
 de a grete horrible noyse
 & wente her wey & seyde
 Alas alas for now haue
 we losse oure myght and
 oure habitacon
 shall.

to him with goodz det-
 rion he wolde helpe be
 at her nedde.

De nativitate
 ate marie in

O God for

che a de

hane

of our lord

she was

faste the

godd

most

seint

the

me


the birthe of oure lady
adid the fadir & the mo
there fore god sent
reute of her bodyes
he grace tha he lye
an all neyhoures
comforte anne
daughter ma
had of she
he goton.

onde that
shippid
of oure
othir
d of
new

thilde I may well beles
ue than seint Anne oure
ladyes modir had not so
in her birthe of her child
oure lady for she was has
loved in her moderie wo
be holy born & holy euer
after So when she was
borne & wenyd & was in
yete of age Joachim and
anne & othir frendis brow
ghte mary in to the cite
of iherusalem to fore the
temple as they had made
her a vow to fore Than
the temple stode one an
hill & was xv. stepes up
to the dore & so they left
mary nethir meste while
they made he redy to do
her offering. tha wete ma
ry to the meste grece
ann &

her all to spūall oꝛcupa
 cion & every day fro mo
 row to vndren she was in
 her pꝛoures & from vn
 dren to noon she occupi
 ed her crafte of veyning
 of clothis in the temple
 at nō the mete & the drin
 ke that was broughte to
 her to ete she gaffe to po
 re people & was in her de
 uocion till an āgell brou
 ghte her mete Thus she
 leupd so clene & so honest
 ly that all her felowes cal
 lid her quene of maydes
 & whā any man spake to
 her mekely she lowted
 with her hede & seyd **Deu**
gracia For that wor
 de was comin in her mou
 the & there for she is likid
 to a spicers shopp for she
 smellith swete for pꝛehens
 of the holy goste þ was
 with her & habūdānce of
 vertues that shulde bere
 the kyng of vertues and
 thus her birthe day is
 ioy to all cristen people
 how this day was furste
 fōūde. a grette clerke iohā
 Bellet tellith Ther was

an holy man that preyde
 to god oft be nyght tyme
 & so on a nyght as he was
 in his deuocion he herd a
 songe of an āgell in heuē
 that oure lady was borne
 of her modir & no more
 of all the yere after so in
 a nyght he herde this me
 lody in the eyre toher for
 this holy man preyde to
 god that he myght haue
 wetpnyng what was the
 cause that he herde that
 melodye that certayn ny
 ght & no more of all the
 yere after Thā come an
 angell to him & seyd that
 nyght oure lady was bor
 ne of her modir & there
 for the melodye was made
 in heuē at that tyme. thā
 wente he to the Pope &
 tolde him how the āgell
 seyde Thā the pope cō
 maundid that day shul
 de be halowed for ever
 more. thus come this fir
 ste into holy church Al
 so oure lady is borne by
 watyr wasching that is
 be cristonyng for whā
 oure lord ihesu crist was
 in



baptised in the watre of
flom iordan than our la
dy & the xij. apostles in þ
tyme when cristened the
in for right as our lord
followed the olde lawe &
the new bothe & all þ fill
to a man of right & so ou
re lady fullfillid both law
to & all fill to a womā at
the same cristening. for
there her sone toke his ri
ghte name & she bothe &
as the gospel tellith whā
our lord ihesus was cri
stoned the fadir of heuē
spake & seyde This is mi
line mena. & seyde
he is my welbeloned so
ne but after he was callid
ihesus goddis sone & fro
that tyme our lady was
callid the wyffe of ioseph
& after that she was cal
lid the modir of ihu to
moche worshipp to be
The thirde tyme our
lady was borne to ioy pas
sing for when she shulde
passe oute of this world
her sone come with a gre
te multitude of anges
& broughte her to heuē

with moche ioye & then
crowned her queene of he
uen emperess of hell & la
dy of all the world so she
is in euer lasting blisse

We fynde of our lady
how there was a ieu that
was borne in fraunce & co
me in to Englonde for di
uerse maters that he had
to do with othir people
& come in gloucestre & to
Bristow & so wold go in
to wilke shere but he was
take by the way with the
fee & ladde in to an olde
house & boundyn to a po
ste & his hondis he bynde
him & so leste hym there
all nyght & at the laste he
fell in a slepe he saw a fay
re woman clothid in whi
te he had seyn neuer man
soche & enyn ther with he
woke & felte him selfe lo
se & han he saw our las
dy bright that him thou
ghte she passed the sonne
& seyde what lady arte þ
& she seyde I am mary
that is o. i. & thy nacion di
spison & seyn that I have
neuer goddis sone. But

pit am I come now to
 bring the oute of thyn er
 our & out of payson that
 thou arte ynne & ther for
 come thou with me and
 stonde ponder at the ston
 ne & loke downwarde &
 so he did & there he sawe
 the horrible pynes of
 hell that he was nigh on
 te of his mynde. Than
 seyd our lady to him the
 se be the pynes that ben
 ordeyned to all tho that
 woll not be leue in my so
 nes passion & in the feith
 of holy church. yit com
 forth & se more & she set
 te him on an hight hill &
 shewde him a place of gre
 te ioye & myrthe in so mo
 che that he was rebaschid
 with that sight. Than
 seyd our lady. Lo the se
 be ordeyned to all þe bele
 uyn in the incarnacio of
 criste & that he was born
 of me & I clene mayden
 be fore & aftir. & that my
 sone shede his blod for all
 mankynde. Nowe haste
 thou seyne bothe ioye &
 pegne che se whiche thou

haddeste leue. Than he
 wete moche of the nyght
 he woste not what wey
 but walkyd forth. But
 on the morow he come to
 bathe & there he was cri
 stened & named iohan
 & after was an holy mā
 Than to come a gayne
 to our purpose of our
 lady what tyme that Jo
 achim had offertour our
 lady in to the temple to
 the bishopp to kepe her
 safe in warde till shew
 xij. yere of age & more.
 Than muste the bishop
 ordeyne her an husbonds
 & than they lete crye all a
 bout in the countre that
 kynges lordis & othir ge
 tils that were with our
 wyfes shuld come at a
 tayne day for to wete to so
 were beste worthy to wed
 de that fayre mayden that
 was flower of all may
 dens. for right as the lely
 is white & fayre a maye
 betris & othir flowers ri
 ght so was our lady a
 monye othir maydens so
 whan they come to ixeu

salet to se the mayden
that was of the beste blo
de of the worlde the bis
hoppe caryed an olde
staffe of asche that he had
kepte in the temple ma
ny yeres & was all worne
out & he seide he that ha
delid that staffe & hit bo
genyde & bare flowres he
schulde haue the mayden
& she was brought forth
in to the temple that all
the people myght see her
Than bad the bischopp
bryng forth the staffe. &
whan any man handid
hit he bad him holde up
an hyge that the people
myght se yf hit burgend
Than wente to kynges
prynces lordes & knygh
tes squiers & othir gentill
men but hit wolde not be
the furste day ne the seco
de day so the iij. day they
schulde make an ende. then
come there an olde man
in to the temple & hadde
herde of this but he saw
hit not & thought to go
to se how the people did
& come thedir & stode all

ferre in a corner & lokid
on this mayden. Then
he thoughte in him selfe
I wyll not handell the
staffe for this mayden is
not for me that is so pas
sing fayre & I so passing
olde. than come there a
white dove & satte vpon
his hede with a gyldin bil
le & her fete shone as hit
had be bright burnischid
golde that all the people
saw her & somme wold
haue caught her but they
myght not. Than was
the bischoppe ware & bad
ioseph come vp to him a
none & ioseph seide nay
she is not for me. she is
to yonge & I am to ol
de to gouerne her a statt
Than seide the bischop
handell this staffe & so he
did & anon hit was gre
ne & be ganne to burgeyn
& bare leys & blossomed
& bare frute. Than was
the bischoppe gladd & io
seph sorow for to haue her
for he was full purposed
neuer to haue wyfe.
Thanne the Bischoppe

meddid hem worshipful
 ly & bad ioseph take her
 home with hym & so he
 did. Tha fone aftir the
 holy goste lightid in her
 with greetynge of the an-
 gell gabriell & so he gane
 to were greet with childe
 Than ioseph lokide one
 her & thought to haue go
 a wey pruely from her &
 leue her alone. Than co-
 me an angel to ioseph &
 bad he shulde take mary
 to his keeping & scode no
 more there vpon & leue
 all soche thoughtis for þ
 was goddis will & gode
 him selfe woll that hit be
 so. Than he lefte all soch
 fantasies & kepte her well
 as a man shulde his wyfe

**De exaltacōe san-
 cte crucis**

Gode frendis so
 che a day ye shall
 haue booly wode
 day in the which ye shall
 come to chirche in wor-
 shippe of him that was
 done one the crosse this
 day is callid Exalta-
 cio crucis the exaltaci

on of the crosse that is to
 say the lyfing up of the
 holy crosse whanne seint
 Elene had sette the cros
 in iherusalem cristen pes-
 ple did hit greet worship
 But than come the kyng
 of perse that was callid
 cosdre & he toke the cros
 with hym & made the ci-
 tie bare & bare a wey alle þ
 he myghte & wente in to
 the temple & toke all the
 tresoure & iewellis & preci-
 ous stons & bare hem a
 wey. Thus this cursed
 man did distroye many
 kyngdomes & so bare the
 holy crosse in to his own
 countrey. Than the em-
 perour Cracius heede
 here of & was full wrothe
 & for & sente to this kyng
 Cosdre to tete with him
 for Cracius was a cris-
 ten man. Than Cosdre
 answered cursedly & sey-
 de he wolde not tete till
 he had all his people to
 for sake cristendome & to
 do sacrifice to his mat-
 mentes. Than this Em-
 perour Cracius he toke

all to god & gadered him
an oste of people to fight
with this cursed kyng
Cosdre hoping to god to
gete the holy crosse a pen
But whan this cursed
kyng Cosdre come he fill
in soche a fansasy & mad
nesse that he toke his sone
all the gouernaunce of his
reame & lette make an hou
se for him selfe in maner
of an auter like vnto hes
ue & made hit all shynning
golde & pious stones &
sette him selfe in the myd
dis in a cheper of golde &
romaundid that all peo
ple shulde calle him god
& so satte & the holy crosse
in his right honde in ste
de of his sonne & on the
lefte honde a tame cocke
in stece of the holy goste
& him selfe in the middis
in stece of the trinite. and
thus he satte like a mad
man Than his sone her
de that Eracius was co
mynge he wente a yene
him & mette him at a gre
te water ouer the whiche
water was a brygge than

he assent of bothe her ho
stis they sette bothe che
se capns a middes the brig
ge to fight fore hem alle
& bothe endes of the brig
ge shulde be dratpe vp &
whiche of hem that hadz
the victory shulde haue
bothe kyngdomes Tha
was Eracius so in full
seyth in the crosse & truste
in the pypours of the pe
ple that he ouer com his
enemyes Than all Cos
dres people be steriing of
the holy goste that they
toured to the seythe be
fore wyll of hem selfe and
whan they were all cristo
ned than wente Eraci
us with both ostis to the
olde kyng Cosdre as he
satte in his trone & seyde to
him thus. For be cause
thou haste do worshippe
to the holy crosse þu shalte
chese yf thou wolte be cri
stoned & haue thy kyng
dome a pen for a litill tri
bute in rest & pefe or else
to be dede & he for soke to
be cristoned than a non
Eracius smote of his

he de right there & made
 a cry that his trefour shul
 de be dalte a. monge his
 men & pious stones & o
 thir ierles shulde be kep
 te to restore the churche
 that were distroyed & to
 he the crosse & wente to
 iherusalem And when
 he come to the mounte
 of oliuete towards the
 cite of iherusalem ryding
 one a trapped horse he
 wolde haue rydyn in to
 the cite of iherusalem but
 sodenly the patesill to ge
 dir & was playn that
 was he gretly a scorned
 & meruelid gretly of
 vengeance & made a gre
 te mone Than come an
 angell & stode on the pa
 tis & seyde. *Quada rex
 dolter.* when the kyng
 of heuen come this wey
 & thourgh these pates to
 warde his passion he wo
 de on no trapped horse
 nor in no clothe of golde
 but mekely one a simple
 alle yeu ag ensample of
 mekenesse to all people.
 than the angell wente his

towey Tha the kyng with
 all deuocion that coude &
 myght a none did of his
 clothis vn to his shirte &
 bare fote Than the gate
 opened & he wente yne
 to the gate of iherusalem
 & so in to the temple & of
 fered the crosse a pene as
 hit was to fore Tha for
 the grette ioye that the pe
 ple had of this crosse. &
 for the grette miracles
 god shewde hit was mo
 re worshippid after tha
 hit was to fore & the wor
 shippe of the crosse that
 was caste downe after
 was lifte vp where this
 this day is callid the ex
 altacion of the crosse for
 as seint Austeyn seyth.
 the crosse that was furste
 of so grette spite & velony
 now is of grette worship
 that Emperours kinges
 worshippid hit we rede
 in legenda aurea that aie
 we come to a churche &
 for defaute that no man
 was in the churche he we
 te to the rode & for gret en
 uye that he had to crist

he cutte the wdis throte
 & anon the blode sterte
 oute one his clothis & so
 his clothis were alle rede
 blode And than he hid
 the wode in a preuy place
 & as he wente home a cri-
 stien man mete him & sey-
 de to him thou haste slay-
 ne somme mā where has-
 te thou done him & the
 iewe seyd nay hit was not
 so & the cristen man seyd
 thy clothis be alle bloody
 of him. Than this iewe
 knelid downe & seyde for
 sothe the god & this cris-
 tien people be leue vpon
 is of grete vertu & myght
 & tolde him how he had
 done & cryde mercy with
 all his herte & so he was
 cristened & an holy mā
 euer aftyr & so wente to
 euer lasting ioye & blysse
 to the whiche god bryn-
 ge vs all to Amen.

**De quatuor tem-
 porum**

God fredis this
 weke ye shall ha-
 ue ymbre dayes
 is wednes day friday &

satirday the whiche dayes
 es calixte the pope order-
 ned iij. tymes in the yer-
 re to all þ bette of coue-
 nable age for certeyn cau-
 ses as ye shall here. Our
 olde faderis fastidz foure
 tymes in the yerre a yense
 foure highe & solemne fe-
 stis & if we woll shew vs
 good children we muste
 faste & folowe the same
 reule that they vsidz and
 there fore we faste iij. ty-
 mes. Furste in marche.
 The secounde at witson-
 tyde The iij. bytwix her-
 ueste & sede tyme And
 the iij. be fore cristemas
 Marche is a tyme that
 dryethe vp the moyses-
 nes that is in the erth whe-
 re for we faste that tyme
 to drye the erthe of oure
 body of humerus that be
 full nedefull to the body
 & to the soule. For that
 tyme the humerus of le-
 cherie temptith a mā mo-
 ste of any tyme of the ye-
 re. Also we faste at wit-
 son tyde fore to gete grace
 of the holy goste that we

may be in perfecte loue &
 charite to god & to all the
 worlde **Caritas con-**
perit multitudinē
peccatorū Charite co
 uerith the multitude of
 synnes Also we faste to
 haue mekenes in oure her
 tis & to put a wey all pry
 de that reynith in vs. Al
 so we faste betwene her
 ueste & sedtyme for to ha
 ue grace to gedir frutes
 of goodz werkis in to the
 house of oure conscience
 & so be ensample of good
 leuyng a monge the peo
 ple that we comyn with
 bothe riche & pore. Also
 we faste in wynter fore þ
 fleith all stinkynge medis
 of synne & foule erthe of
 fleschly lustes that makid
 goodz angelis & good pe
 ple to with drawe hem
 from vs For right as net
 tell breennith wofis & othir
 flowres that be nye hit in
 the same wyse a vicious
 man or woman sterith &
 settith on fyre hem that
 bih in her cōpany. And
 for the se causes we faste

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 iij. tymes in the yere and
 euery tyme iij. dayes that
 be tokenith iij. speciall v
 tues that helpith a mā to
 grace that is fasting de
 uoute preyng & almesse
 dede doyng And be os
 pinion of moche people
 the se dayes be callid yms
 bre dayes be cause that ou
 re elder faderis wolde one
 the se dayes ete noo brede
 but cakis made vnder as
 his so be the etyng of þ
 the y reducid in to the y
 minde that the y were but
 ashes & shulde tourne aye
 & wiste not how sone. &
 by that they tourned a
 wey from all delicius me
 tis & drynkys & toke noo
 bede so that they had esy
 sustinaunce this causith
 hem to thynke on dethe &
 that wyll cause a man to
 desyre no more thā he ne
 dith & abstepne him selfe
 from all maner of bodely
 lustes & to encrease in ver
 tues be the which we may
 come to euer lasting blys
De felto latti ma
thei.

God's friend is so
che a day ye shall
haue seint mathe
w day the whiche was
crispe apostle & ge shall
faste i the euen & come to
holy churche in worshipping
of god & seint mathe
he is gretly comendid in
holy churche for certeyn
holy vertues that he had.
He was obedient to criste
at the firste calling he
prechid the gospel with
oute fayingng & he suffer
ed passion mekely with
oute any deuyng. Furste
he was obedient to criste
at the firste calling for he
satte in a certeyn place be
se to gete good & criste co
me that way & lokyd on
him & bad him come &
go with him. Than he
caste so grette loue to criste
that he left all his goodis
that he had & serued criste
forthe full simple and
full pore. Also he fedde
criste gladly for on a day
he preyde Criste to ete
with him & made criste a
grette fesse not in delicate

metis & drynke. But in
fedyng criste & all his co
pany for he fedde all that
wolde come for cristens sa
he for moche people serued
crist where that euer
he wente. *Secuti sunt
eum turbe multe*
For diuerse causes ma
ny folowed him somme
to be helid of her sores
& of diuerse sikenes. And
somme to se miracles &
criste did somme to ete
& to drynke with him. &
somme that were his ene
myes that were lerned in
the lawe yf they myghte
haue takyn him with any
worde where by they my
ghte haue accusid him.
& somme to be reformed
in vertues and to heere
his doctryne and teching
as the apostles and ma
ny othir. *Unde uersua
uitur ihu signa ci
lius blasphemia do
ctrina tuere. Causa
eum dominum tur
ba secuta fuit* And
rehan mathe had fedde
crist thus & all that come

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hym criste made him on
of his disciples and gaffe
him knowynge to preche
the be leue & goddes wor
de so boldly ever after þ
he spare n nothir fore lo
ue nothir for drede. Soo
this mathew apostell co
mo on a tyme in to a ci
te & prechid that was
callid Madabar & there
he founde moche people
taughte be the fendes cra
fte in nigransy & taughte
so many thynges & so mer
uelous that hit was grete
woundre to here to ma
ny mannes wytte and all
for the people shulde be
leue in hem and do hem
worshippe. Thanne ma
thewe a none delpyerid
her nigransy so that
all the people knew open
ly that hit was the fendes
crafte where for this peo
ple that be leued on this
nigransy made drago
nes by the fendes craft to
spitte fyre and brene so
that the stench of hem
slew moche people and
they broughte this drago

nes to haue deuoured sein
te mathew & whanne ma
thewe herde thet of he
made a crosse be fore him
& wente a penye hem and
a none the dragones fill
downe dede be fore hym.
Than seyde mathew to
the people yf ye haue any
myght wyse hem a penye
to lyue but they had no
power. Than seyde ma
thew yf I were not god
dis seruaunt I wold ma
ke hem to doo yow that
as ye purposed to do to
me. But hit is the tech
nyng of my maystre ihes
u criste to do good a penye
euill where fore I bid
yow dragons a ryse and
go to soche a place as ye
shall neuer greue mā nor
beste and a none they ro
se & wente her wey. thus
mathew tourned mo
che people that come to
se that sight. & thanne he
prechid the people and
tolde hem of the ioye of
paradyse. There he seyde
is day & neuer nyght the
re is ever yowthe & neuer
F ij

age there is ever helthe &
never sikenesse there is no
fes lypes & floures with
oute welomynge ther be
poppyngeys & nyghtyn
gales & diuerse briddes e
uer singynge loue reste and
pese with ever lasting cha
rite So the y that leupth
in criste & do after his co
maundement shall come
thet ther & be there withou
te endynge. Thus he pre
chid in a cite where cur
sed people were they to
ke hym & put oute his ey
on & caste him into pry
son till they toke a wise
ment what dethe he shul
de dye. But there come
an angell thanne to seint
Andreo as he prechid in
a ferre countrey & brou
ghte him ouer the se ther
as seint mathew was &
tohan Andreo saw mas
thew so fowle done a non
Andreo wepte & preyde
to god for him And a
none god restorid mas
thew his sight a yene and
Andreo wente a yen in
to his owne countrey to

buthe there as he come
fro & tohan mathew was
oute of pryson he wente
& prechid in the cite of
Madabar in the whiche
the kynges sone dyed
Than sente the kyng as
tir mathew & preyde him
to restore his sone to lyfe
a yene & so he did where
for the kyng & his wyffe
& his doughter that was
callid eufagema toke cri
stendome and the moste
parte of the people & for
god had chosyn this eu
fagema to be an holy wo
man mathew blessid her
& gaffe her the vagle of
chastite & charite and so
was after an holy womā
& was keper of many of
thir virgines than dyed
her fadir Thanne come
there a kyng that was
callid bertagus that lo
ued this mayden Eufa
game & preyde mathew
to helpe him that he my
ghte haue her Tha seyde
mathew that myght not
be for she was weddid
to the kyng of heuene

& myght not breke that
 spouse hode thi was her
 facus wrothe & bad2 sle
 mathew & so as he stode
 & seyde masse at the Au-
 ter there come on be hynd
 de him & slew him & cris-
 sten people beried the bo-
 dy in the same churche.
 Than bad2 the kyng set
 te fupre on eufagema hou-
 se & that on every syde to
 haue brende her there in.
 Than mathew apperid
 to her & bad2 her be a go-
 od2 chere & a none tour-
 ned2 the fupre from her
 house in to the kyngis pa-
 lyse & lefte there no thing
 saue the kyng2 & a yong2
 childe with him and2 the
 kyng2 was smeten with
 meselry so fowle that fore-
 grette peyne & wo he slew
 him selfe & so the venge-
 aunce fill on him selfe that
 he wold haue do to othir.
 Now ye may well se by
 this gret miracles that ye
 was an holy man & ther-
 fore late vs serue him and
 he wolle prey for vs alle.
 Amen.

De festo sancti mi- chaelis

Good2 friendis so
 che a day ye shall
 haue seint micha-
 ell day the archāgell that
 day all holy churche ma-
 kith the mynde & mencion
 of all angelis for the gre-
 te socoure comforte & hel-
 pe that mankynde had of
 angelis & specialy of seint
 michaell. And2 for iij. p-
 rogatiuis that he had2 for
 he is wondrous full in appe-
 ryng2 meruelous in mi-
 racles worchynge & vic-
 torious in fightynge he is
 woundre full in appering
 for as seint Gregory seith
 whanne almyghty god2
 wold worche any woun-
 dre full dede than he sente
 for michaell his seruant
 as for his baner2 fore he
 berith a shelde a signe of
 his armes. where fore he
 was sente with moyses &
 Aaron to egipte to wor-
 che meruelis for though
 the signe were in moyses
 the worchynge was done
 by michaell. For he de-
 f. iij

partidz the rede see & kep
te the water in h. parties
while the people of isra-
ell wente thourgh and
so passidz and ladde hem
forthe to flom iordan &
kept the water like an hill
of cche syde hem while
they passidz saue & soun-
de to the londe of bebests
Also michael is keeper of
paradyse & takith in sou-
les that bithe sente the die
Also he shall sle antecrist
in the mounte of olyuste
& he shall bid all the dede
arise & come to the dos-
me & othir angelis with
him shall brynge alle the
instrumentes of his passi-
on the crosse the crowne
spere naples hamer spon-
ge eyfell gaill scorges and
all othir thyngis þ was
at cristus passion to shewe
hem that shall be damp-
ned that sette nought ne
beleue not in his passion
thus it apperith woude-
ly. Also he worchidz mi-
racles meruelously for ap-
polia is an highe hill that
is callidz gargus and is

nyghe a grette cite & there
dwellidz a riche man of
diuerse catell and as his
bestis wente one the hille
there happidz a balle left
be hynde othir bestis tha
wente this man & his ser-
uaunte to seke this bolle
and founde hym ston-
dyng be fore an hole in
a grette dene and than on
of hem shette an arrow at
him and the arrow tour-
ned a yene & smote hym
that shot the arrow and
hurte him sore. Thanne
were they sore a ferde and
thought what that mys-
ght mene & wente to the
bishop & tolde him all the
cause tha the bishop prey-
de to god to haue know-
leche what hit was. Tha
in the mounte of gargan
michaell apperid to him
& seyde hit was goddis
wyll that the man shulde
be hurte for ye shall know
me well þ y am keeper of þ
place where for go thou &
make a chirche of þ dene
and so the bishop made
a fayre churche there.

Also michaell appered
to a nothir bishop & bad
him go to an hill toppe
to the mounte of gardell
& ther as he founde a bol
letepde he shulde make a
churche in the worshipp
of god & sente michaell
Thanne were there ij ro
chis of stone on eythir sy
de that the werke myght
not up Than sent mi
chaell appered to a man
that hight baymo & bad
him go & put a wey the
weche & drede no thyng so
this man wente thethir &
sette to his shuldres & bad
the weche go vtter in the
name of god & sent mi
chaell & so the hilles wen
te vtter as moche as nes
dith to the werke

Narratio.

We rede also in the lyfe
of seint gregory how ther
was a grete multitude of
people in rome and they
saw arrowes of fyre come
oute of the eyre & slewe
moche people. Thanne
seint Gregory preyde to
god to se that pestilen

ce Than he saw an agell
stondyng one a castell
wall wyppng his blodg
swerde but that angell he
seyde was seint michaell
was sente thethir to pu
mische the people for sen
thus michaell was mer
uelous in miracles wor
chyng. Also he was
victorious in fightyng
for whan the citezenis of
septutyme were oppressid
with paynemes & shulde
geue he batayle they prey
de ofte to sent michaell
of helpe Tha the nyght
be for as the batayle shul
de be michaell appered
to the bishoppe & seyde
to him haue no drede but
go to the batayle bolde
ly & he wolde helpe him
& so on the morow whan
the batayle shulde be the
hill of garganus was o
uer couered with a grete
myste & arrowes come
oute of the myste fleyng
of fyre & beltis of thoun
dir & hurte moche peple
of the paynemes in so mo
che that they slew all that

enier myght fle And so
many were sleyne & tho
that were a lyfe were sa
ued be grette miracle of
god & were cristoned.
Seint iohan euangeliste
seythe in his Apocalips
how michaell & his an
gels foughten with luci
fer in heuen that is callid
the dragon & his angels
& with helpe of god mi
chaell had the better &
droue oute the dragon &
all his felowshippe in to
the eyre betwene heuen &
erth & so they be ther pit
as thicke as motis in the
sonne And for criste co
me to heuen in a blaste of
thoundre. & there for pit
whan they here thoundre
they fall downe to the er
the for fere & thā they go
not vp a yene till they ha
ue do somme harme. for
than they make batie &
strypes & man slawter &
make grette wyndes bothe
in londe & in water & doo
moch harme & pit they
wolde doo moche more
than they doo nere seyntis

michaell for all her sorow
es is to se soules anges
in heuen in the place the
re they were ynned to fore
Also othir spirites there
were that stode not stede
faste towardes god but
flatering the whiche serit
michaell droue oute heue
all in to an yle of the see
as ye shall here As seinte
Brandan seyed in the se
he come to an yle & saw
a tree was so grette & the
hight & brode that it was
wouidre to tell on the whi
che tre satte briddis thic
ker than the bowes & we
re as white as snowe. thā
he preyde to god to wete
what they were & hā co
me on of hem & satte on
the shippis borde & bates
red with his wynges &
made a sowne like an or
gan & han seyed brandan
yf thou be come a mes
senger speke and tell me
what ye ben & hanne he
seyd we were anges that
stode not stede faste in the
be leue as micha. ll was &
there for we were dreygn

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out to han michaell drow
ue oute lucifer & his an-
gels But yit we haue e-
uery day a remedy to wor-
shippe god. Thus was
michaell woundrefull in
apperyng meruelous in-
miracles doyng & victo-
rious in fightyng where
late vs worshipp this ho-
ly angell that he may be
oure shelde in fightyng a-
gense oure gostely enemy
the fendes so that we may
haue the victory of him
now & euer Amen

De festo sancti lu-
ce.

Godis frendis so
che a day ye shall
haue sent lukys
day the euang list ye shall
vnderstod that criste had
iiij. euangelistes that is
marke mathew luce and
iohan the se wrote the go-
spell the go spell is no mo-
re to sey but goddis word
de the se holy euangelistes
wrote not only that god
spake but also what he
did & what he suffered
for mankynde for hit shul

de be knowe to all man-
kynde fore euer more to
thynke on goddis word
& to do ther after These
iiij. be likened to iiij. di-
uerse bestes & so they be
portrayed in iiij. parties
of the crosse on euery syde
of criste. for marke a ly-
on for mathew a man for
luce a calfe & for iohan an
egyll But late no mā sup-
pose that they were soch
bestis but likened to soch
bestis for diuerse causes.
for be cause that mathew
wrote moste of cristus
manhode there fore he is
likened to a man And
luce wrote moste of cri-
stus sacrifice & his dethe
there for he is likened to
a calfe or to an oxe for a
calfe that was offered in
sacrifice of the oide lawe
in tokenyng that criste
shulde be offered for syn-
ne of the people in sacri-
fice in the altar of the cros.
And marke wrote mo-
ste of the resurrection ap-
pyng & there for he is li-
kened to a lyon For as

bohis sey & tell tohan a ly
on hatte yonge welpes
they shall lye as dede thre
dayes after they be wels
pidz Than comyth the
lyon & sethe his welpes
dede a none he makith so
the a'wryngz & a crye þ
the dede welpes wake the
re with & quekon & take
lyfe So tohan cristie had
leyne iij. dayes in his tom
be Than the fadir spake
to him & badz him ryse
& so wryd from dethe to
lyue Also iohan is like
ned to an egell for be him
de she fleith high se in to
the eyre & nepte to the son
ne so iohan wrote moste
of the godhede & but li
full of the manhode the se
be the causes that they
be likenedz to iij. diuerse
bestis But now we shall
understonde that Luke
was likenedz to a calfe. in
maner of loyces that is in
the thought worde andz
dede he offeredz his thou
ghte to godz for there as
he was furste besy to ge
te goodis of the worlde

with his crafte for as bo
his telle he was a leche &
for couetyse of goodz he
flew many a man bodis
ly than hadz he offendid
godz so greuously that a
none he offeredz his thou
ghte in sacrifice for as bo
his teche godz is highely
pleyd with thought that
is tohan a man is sorz for
his synnes in his herte &
thynkith verely to for sa
ke synne & a mende hym
Also he offered his wor
de to godz in sacrifice for
as he was wonte to fore
to spede his speche in ma
ny ydyl wordes or he co
me to the apostle after
he tournedz his spech in
to profite to all cristie pe
ple where for he wente to
oure lady and she taught
him the gospel tho that
he wrote and fore he was
a clene mayden oure lady
cherischidz him the more
Andz so taught him full
goodly how the agell co
me to her in message and
what he seyde & what an
swer she gaf a yene & so

all thynges that she dyde
with her sone & of all her
doynge till our lord was
stepe up in to heuen. &
whann luke had lerned
this perfetly than he lo-
kyd what Marke had
wreton & mathew & so to
he at hem & ther as they
wreyn darckly he wrote
openly all thynges. thus
in prechynge & techynge
he offered his worde to
god. Also he offered his
dede to god in sacrifice.
for he peyned his body
with diuerse penaunce of
fastynge & of harde leuynge
in keepynge prayn. Als
so he wrote all the perfec-
ucion that the apostelis
suffered of the iemes in
iherusalem whā they had
grette purserute & tourment
for goddis sake & he wrote
all the persecucion of
seint steuyn how he was
stoned to dethe. Thanne
wente seint luke to seynt
poule & serued him in ma-
ny myscheuys & disseys
he had & in full grette dre-
de & neuer departid from

him till poule was dede.
Thanne wente luke to a
countrey that was callid
betanie & there he prechid
the worde of god & was
ther till he was xl. yere
of age. than he dyed
full, fayre full of the holy
goste for he leuyd in ho-
ly vertuous. & after his
dethe god shewed for him
many fayre miracles & so
endid in criste & went
to euer lastynge blysse to
the whiche god brynge
vs all to Amen.

De Simone & iuda
Goddis frendis so
che a day ye shall
haue the feste of
Symon & iude & ye shall
faste the euyne & one the
morrow come to chirche
& worshippe god & the se
holy apostles. we shall on-
derstonde that eythir of
these hath to names that
one was callid Symon
zelotes and that other iu-
das iacola and iudas tha-
deus shewynge be these
how the name that a mā
hath in this wolde dieth

& passithe oute of mynde
Iohanne he is dede where
fore every cristē mā shul
de be besp to take hym a
name that shulde be wro-
ton in the boke of lyffe &
shulde laste ever. And
there for the se ij. apostles
suffered grete penaunce
trauell tribulacion and
discesse at the laste peyne
of dethe for cristus sake
with hertes meke & clene
conscience Symon is as
moche to sey as obedien-
ce that makith a man me-
ke in herte Judas is as
moche to sey as confessi-
on that clenstith a mānes
conscience of all maner of
synne And thus be fore
as they dyed they gafte
every mā ensample how
they toke her dethe meke-
ly for cristus sake & dye
with clene conscience and
than they shall be wroton
in the boke of lyffe with
grete worshipp in the fra-
ternite of heuen but they
that growen in her hertes
of discesse & persecuci-
on & ever playnyng they

hate ned to prey to god
to be helid of that sykes-
nes that they haue in her
spiritis

Narratio.

We rede in the lyffe of
the apostell how a kyng
that was callid Abagas-
rus & was leper & herde
how that oure lord ihes-
us cristē did many mira-
cles & helid all that were
sike Than he wrote a let-
ter in this wyse kyng Aba-
garius greetith ihesus sa-
uoure well that prechid
in the countrey of iheru-
salem & I haue herde of
thy miracles that thou
doste & so thou heliste all
maner of sikenesse with-
oute any herbis or salues
& cures blynde & crolid
& lame & that is more mer-
ueyle than myse dede bo-
dyes to lyue where for I
thynke in my herte & in
my beleue that thou arte
very goddis sone & come
downe from heuen to er-
the & leyste here among
the people as one of hem
where for I write to the

that thou wolte come to
me & hele me of my leper
that greuith me full fore.
& so I vnderstonde that
the ierwes haue ordered
to do the to dethe & y ha
ue a litill cite that is good
& honeste & plenteuous &
hit is sufficient I nowe
for so bothe to leue by &
there shall we bothe be in
reste & pefe. Than cri
ste wrote a pene & seyde
part blessed that be leue
ste on me & haste not sepa
ne me & for thou woldest
that I shulde come to
the I sey to the I mus
ste do that I come fore
& than y wolde sende som
me of my disciples to the
that shall hele the of thy
leper. Tha for this kyng
that criste myght not co
me to him for grete despa
re that he had to se hym
he sente to hym a payn
tour that was a maister
of that crafte to peynt
cristus visage as he com
de But whan this peyn
tour come to criste & lo
kyd on his visage hit sho

me so brighte that he my
ghte not loken there one.
Than he made grete so
row & mornynge that he
was come so ferre & my
ght not speke of his pur
pose. Than criste toke a
clothe of the peyntour &
wypid his face therewith
& than was the forme of
his visage there on & than
the peyntour bare hit to
the kyng. Than was the
kyng woude gladd & did
hit grete reuerence with all
his herte. Than after cri
stus ascension thomas of
ynde be the sente of the a
postles was sente to this
kyng. Abagarus & whā
he saw thomas he saw so
che a shynynge in his fa
ce that he wente hit had
be criste. Than seyde tho
mas to the kyng beleue
in criste & thou shalt be
hole & he seyde I beleue
holp in him and sayne I
wolde be wroke one he m
that haue done him to de
the & anon he was hole.
Than iudas wente to se
mon & wente bothe to ge

die in to perſe to prethe
& there they did many mi
racles ſo that they tour
ned the kyng & lxxij. M.
to criſten ſeyth. & ſo the
criſten people encreſed
ſtrongely. So the kyng
with all his meyne were
criſtoned & with drew
her offeringes from the
marmentes that was the
biſhoppes leupng where
fore they were ſo wrothe
that they gaderid hem to
gedir & toke theſe apoſt
les & ladd hem in to her
temples to do ſacrifice to
her marmentes or elſe
they ſhulde be dede. Tha
come an angell & aſkid yf
they wolde haue her ene
myes dede or no and they
ſeyde they deſyred to ha
ue her enemyes tourned
to the ſeyth & the angell
aſkid yf they wolde ſuf
fer martirdome fore cri
ſtus ſake & they ſeyd they
wolde ſuffre deeth. Than
they comaundid & tour
ned to the marmentes
in the temple & comaun
ded the ſendes that were

in hem to come oute & to
plucke the ymages all to
pecis & ſo they did. than
was the biſhop wrothe
her goddis fill ſo to pecis
& anon ther come a thou
dir & a lychtmyng & cle
ue the temple in iij. parti
es down to the groude. &
than theſe biſhoppis ſode
ly ſlew theſe apoſtles. tha
the king toke her bodyes
& beried he rially & ma
de there a fayre church in
worſhipp of god & theſe
holy apoſtles. Amen.

De feſto omnium ſanctorum.

Gode frendis ſo
che a day ye ſhall
haue all halowyn
day & ye ſhall faſte the e
yn & on the morow co
me to chirch & worſhip
god & oure lady & all ha
lowyn. Frendes ye ſhall
underſtonde that this fe
ſte was ordeyned fore in
ſpeciall cauſes & that be
theſe Furſte fore the tem
ple halowyn & for omiſ
ſion fullfillyn & and al
ſo fore negligent leupng

Furste for the temple he
 lampnyng for whan the ro-
 maynes were lordes of all
 the worlde they made a
 temple in rome as a doffe
 house & namyd hit pan-
 teon & set in the myddis
 of the temple an ymage
 that was the chefe mar-
 ment of rome & of every
 londe in the worlde an o-
 ther ymage all a bout the
 walles & the name of the
 lode that the ymage was
 of wroton under the feet
 of the ymage & all was
 made so by nigromancie
 yf that any lode tourned
 from the emperour a no-
 the ymage of the londe
 wolde tourn his backe to
 the ymage of rome & his
 face to the walle So whā
 the bishopp come to the
 temple & fōūde any yma-
 ge tourned a none they
 wolde to the Emperour
 & tell him. Than wolde
 they ordeyn an oste of pe-
 ple & sende in to the lons-
 de & sette hem atte reste &
 pese And so this temple
 endured thus on to the

time that ^{2. chop} ~~pope~~ Bonifa-
 ce the iij. come Than he
 wete to the emperour
 that was callidz foca and
 preyde him that he wold
 geue him that teple that
 he myghte putte oute the
 multitude of marometis
 & to halow hit in the wor-
 shippe of god & oure las-
 dy & all halowyn And so
 he gaffe the ~~pope~~ the tem-
 ple Than come ther an
 othir ~~pope~~ that was cal-
 lidz Gregory & cōmann-
 did all holy church to
 halowe the feste like as it
 was be gon Also this fes-
 te was ordeyned by the
 same ~~pope~~ to fullfille oure
 omissiōis For many
 seyntes dayes in the yere
 we leyn on serued for
 there be so many that we
 may not serue eche by hē-
 selfe For as ierom seyth
 that there be for eche day
 in the yere x. m. marti-
 res out take the firste day
 of Januere. where fore
 holy church ordeyned
 that this day we shulde
 fullfille that we hane left

be hinde all the yere And
thus every seintis eynne
hathe his worshippe of
us yf we kepe well y day
in worshipp to god & ou
re lady & all halowyn. Al
so this feste is ordeyned
to be halowed to clense
us of oure negligence and
uncōnyng & also by worl
dely occupacions dōyng
we be full recheles in ke
pyng oure hōlydayes. &
there for the hōly feste is
ordeyned fore we shulde
make a mendis as moch
as we may of that we ha
ue trespassid in othir fe
stis & there for underston
de ye that they be in gret
payll that brekethe this
feste or any othir in worl
dely occupaciones wor
shyng or in any synn dō
yng in bypyng or in sel
lyng or in any othir fal
hode contraynyng. Also
ye shall understonde that
this day oure prayours
shall be sonner herde thā
any othir day. fore this
day all the seintes in heue
come to gedir to pray to

god fore us. & there fore
ye may know well that
all coming to gedir shall
be sonner herde than one
or to be hem selfe. The
seintes that be in heuene
were somme tyme as we
be now bothe in flesche &
in blode bodye bone and
were oure elder faderis &
they be full glad & make
moch ioye whann they
may gete any prayours
or almes dedis of us with
the which they may p
sen
te god & oure lady pre
yng fore us. & to shewe
you be ensample how all
seintes come to gedir as
this day ye shall here

Narracio.

we finde wretton in le
genda aurea that in the sa
me yere this feste was or
deyned to be halowed
there was a keeper of seint
te peters chirche in Rome
that this day after mates
nes at midnyght whā all
people were go from ma
tenes fore grette deuocion
that he had he wente to
euery auter in the chirch

and seide his deuotions
e when he had gone all
a bonte than wente he to
the hye antec e there fill
a slepe e his spirite was
raueschid e sawe the fa-
die of heuē sittyn in his
mageste and a grete mul-
titude of angeles a bonte
him And than come a
fayre quene wi h a crowne
one her hede richely a-
rayde e a grete company
of virgines e maydens
sewynge her Than the
kyng a rose a pene her e
to sette a cheyre of golde
e sette her there yun. than
come one clothid in cas-
mell skynnes e him sew-
ed a grete company of a-
ged men Than come a
nothir like a bishop e af-
ter him many othir bi-
shoppes And than co-
me a grete multitude as it
had be knyghtes e after
hem moche othir people
e all they come be for the
kyng e knelid down be-
fore the kyng e did him
worshippe Than the bi-
shopp be gan to sey mate-

nes Than spake this m-
to the angell that lad him
e askid him what all this
people was in that a ray-
than seide the angell the
kyng is god him selfe.
e the quene is oure lady
e he that was clothid in
cammell skynnes was iohā
baptiste e othir patriarches
e prophetes with him
The bishoppe was seint
petir e othir apostles e
confessours with hym.
The knyghtis was seint
gorgie with othir mar-
tyres compyners that were
good trewe leuers e ser-
uautes to god here vpon
erthe e they come alle to
thanke god for the grete
worshippe that they had
here in erthe e prayde he
selfe to god that withē in
erthe that he shulde haue
mercy on hem This is
the cause that this feste
was furste founde e there-
fore late vs come to chur-
che e worshippe god and
all halowen y they may
pray for vs that we may
at oure laste ende be of

nombre that shall wor-
ship god that boke spes-
lieth of & seyth thus *Dis-
turbam magnam
nam nemo diuine
rare poterit* for they
be so many that no man
can nombre hem and all
they pray for vs euer mo-
re that we may come to
that blysse that they be in
Amen.

An die animarū.

God's frendis so
che a day ye shall
haue all soule day
the day of the soules in
purgatory ther a byding
the mercy of god & haue
moche nede of helpe and
right as holy chirch wor-
shippid all semtes to be
holpyn be the prayours
of hem right so holy chir-
che ordeyneth this day to
sing & to rede & to do al-
messe dedes haupngz full
be leue to relese hem that
ben in purgatory of her
peynes wher for god will
that all cristen people to
be pover this day rele-
ue hem for the lesse pr-

por or almesse dede that
is done gretely releuythe
hem. ye shall vnderstand
that there be iiii. thyngis
that gretely helpe the sou-
les that ben in purgatory
& be these. *Fidelium a-
micorum oracio ele-
ctarum largitio sa-
lutaris hostia ni-
mia ratio. ieiunio-
rum observatio* that
is prayours of frendes de-
uoutly seyde & almes dede
doyngz & masses singng
& abstynance in fastngz
prayours helpe with moche
a soule For like as a lord
hathe a man in pryson or
in any distresse & atte the
prayoure of him that he
loueth he relefeth in party
or all And that is shew-
ed be ensample

Narratio.

We finde in *legenda au-
rea* that there was a man
that had his house by a
churche yerde syde & his
dore openid to the chur-
che and be vsid be custu-
me as ofte as he come or
wente to se every tyme

De **zofundis** fore all
cristen soules. Thā hit
happid so on a tyme that
he was purfewed with
enempes as he wente ho-
mewardes. But whan he
come in to the churche
perde he knelid down &
thoughte to sey **De zofundis**
the se enempes
come after. A noue the
dede bodges resyn every
thone with soche inferus-
mentes as they wrought
ten with in her lyfes and
a none they dreue a wey
his enempes but whanne
they saw that they cryde
godz mercy & this man.
And ever after preyde &
dede almesse dede for hem
that were in payne. Thus
I may well proue that
deuoute prayours hel-
pithe many a soule that
ben in purgatory. Also
almes dede helpithe ma-
ny soules. Sicut aqua
extinguit ignē ita
elemosina exting-
uit peccatū. Right as
water quenchith fyre so
almes dede quenchith the

fyre that brennyth hem
that bethe in purgatory
yf they be in goodz lyffe
& perfite charite. I donn
hit. And yf almesse dede
be done for hem that be
in ioye & haue no nede the-
re to hit is put in to the
tresoure of hooly churche
& as goddis will is hit is
delte & releuith hem that
hath moste nede there to
& so godz assymith hit to
hem that haue moste nes-
de & than the soules that
bethe holpen there with
thanke the soule that hit
is done for. Thus ye may
knowe well that almesse
dede helpith greatly sou-
les that hit is done fore &
be in purgatory fore ofte
holy men haue herde sen-
des crye & make greet so-
row for with almes dedis
soules were take from hē

Narracio.

We rede in olde tyme
good people wold on all
halowyn day bake brede
& dele hit for all criste sou-
les & yet there be somme
that ogyen hit but alle to

from the fende in legenda
aura of a knyghte þ shul
go to a batayle & had
a cosyn that he loued pas
sing well & seyde to him
thou art þe more flayne in
the batayle þe shuldest selle
his horse & dele the nation
re to poor people in almes
to pray for all cristen sou
les so hit happid that he
was dede & his cosyn lou
ed well the horse & toke
him to his own use & he
sone after this knyght ap
perid to his cosyn and
seyde thus to him viij. day
es for my horse thou has
ste made me to brenne in
purgatorye ther for god
will take vengeance on
the. For sothe god be to
day thy soule shalle be in
hell with the fende. Et
ego purgatus natus
in regnum dei. And
I am purged & shall go
to the kyngdom of heuē
And a none an horrible
noyse was in the eyre of
fendes & caught this ma
& hure him away. The in
uat xlvijth is masse for

whan any soule apperith
to any man to haue any
helpe he desireth masses
& prayith to haue masses
songe for him. For right
as mete & drynke comfor
tid a man whan he is fe
bull so the sacrament in
the altar comfortith the
soule that the masses be
done for. Hit is writen
in legenda aura how
a bishop suspendid a pre
ste for he coude sey none
othir masse but of requie
but he songe euery day de
uoutly after his conyng
Tham one a day as the
bischoppe wente toward
deuoneteres hit sempte
to him that dede bodyes
wysen and come a boute
him and seyde thou has
ste no masse for vs & mo
re ouer thou haste take
oure pste away from vs
Take that this be a men
did or else with in shorte
tyme godd wolle take ve
geance on the for oure
sake. Thanur was the
bischoppe gretely a ferde
and a none he had the

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preſte ſinge of requie as
he did to fore & ſo he did
as ofte as he myght

Also we fynde that ſe-
ſtris ſette her nettes in
herueſte to fiſche & they to
ke up a grette peſe of ſiſe
& that hit was the coldiſ
ſiſe iſe that euer they ſeld
& hit wolde not melte for
the ſonne. Than brought
they þe pſe to the biſhop
for he had a grette bren-
nyng hete in his ſete and
hit was the coldiſte that
euer he felte. Than ſpake
there a voyce to him out
of the pſe þe am a ſoule þe
ſuffre my penaunce here in
this pſe for þe haue no fre-
des that wolde do maſſes
for me þe ſhall be deliue-
red of my penaunce and
thow ſhalt be hole of thy
ſikeness & he ſeyde he wol-
de he wolde ſinge for him
& bad telle him his name
& euer while he was atte
maſſe he leyde the pſe vn-
der his ſete and euer as he
ſeyde maſſe the pſe malte
a wey & ſo in a while the
pſe was molton & the ſon-

leate of purgatory and
the biſhopp was hole of
his ſikeness. Than the
ſoule apperid him with
moche ioye & ſeyde with
thy maſſes ſinging þe am
holpyn oute of peyne in
to euer laſtyng blyſſe. &
he tolde the biſhopp that
he ſhulde dye ſone aſter
& to come to euer laſting
ioyewith outyn ende to
them hiche godd bryng
vs all to Amen

De feſto ſacti mar-
tini.

Godd frendis for
che a day þe ſhall
haue ſeynte mar-
tens day whann marten
was but iij. yere of age he
rutt his mantell in to pe-
ces as he rode amonge o-
thir knyghtis & was not
yt criſtoned & gaſe half
fe his mantell to a pore
man for goddis ſake that
aſkid almes than the ny-
ghte aſter godd had the
ſame clothe & ſeyd to his
angell. Marten that is
not criſtoned haue clo-
thid me in this clothe &
þe in

marten he rde this word
oute of heuen & anon he
was cristoued & than a
none he left this worldes
occupacion & gaf him all
to holynesse. So as he
rode on a tyme by the way
the fende come in likenes
of a man and mette with
him & askid him whether
he wolde & he seyde the
thir as godd woll thanne
seyde the fende y woll be
thyne enemy in all that y
can. Than seyde marten
godd is my helpe & there
fore y drede me not than
marten werdd holy that
he respyd dede bodpes to
lyffe & so for his grete ho
lynesse he was chosyn bi
shopp of tiron. So ou
a tyme as me were in gre
te payrell like to be spilt
one of hem knew the ho
lynesse of marten & seyde
marten helpe & anon they
were holpyn. Also he
rode on a tyme in his vi
sitacion a hounde atte an
hate vnder his horse fete
than had he pite on this
best & bad the houndes

stonde still & late the bes
te go & anon the houn
des stode as stille as they
had be put in to the er
the. An othir he sawe
an addir swymmyng in
a water & he seyde to the
addir. In nomine do
mini in iherosolimis
re. In the name of godd
I comaunde the to go
a yene there thou come
fro & anon she touned
a yene. Than marten si
ghed wondrous sore and
seyde. I am sorpy that ser
pentes berith me & men
woll not bere me. An o
thir tyme he come by the
gate of a cite that highte
paryse & there he kyssed
an horrible mesell a none
he was hole with the sa
me kyss. Also he was so
paciente that many ty
mes his own clerkis mo
te him & yet he suffred it
paciently & was not wro
the. So on a tyme as he
rode by the way in his vi
sitacion him selfe for that
was his maner he had a
wote mantell of blacke &

come a carte by the wey
with cariage & the bestes
in the caate saw the blacke
lie matell wauering with
the wynde & flemme a wey
& all to bar see he & gere
Thann the carter with
her whippes alle to bete
marten & gafe him many
fore strokes & all he suffe
red mekely & seyde no thin
ge Than wolde they ha
ue gone her wey but they
myght not sterc from the
place till they knew that
hit was merten & thanne
they cryde him merces
than a non he for gafe he
& the bestis passid fayre
forthe & all the harneysse
was saue y now. Also
on a tyme as marten sat
te in his selle the fende co
me to him lyke a kyng
with shynnyng crowne &
seyde y am comyn from
heuyne to speke with the
beleue on me cristus
ego sum for y am criste
& martyne lokis on him
and seyde my lord ihesu
criste wolle not come in
soche a ray & thou be cris

147
tesseth me thy wold is
& a none the fende wente
his wey & lefte an horri
ble stench be hynde him
yt an othir tyme he
come to mertyn & repte
ued him that he toke pe
ple to him that had syn
ned & were shreyn and
toured a pen to her syn
that they had done to fo
re & seyde though thou
take he to thy grace god
woll not Tha seyde mer
tyn wrecche & thou wolte
leue thy pursute of criste
peple & aske mertyn with
a meke herte Truste to
god he is so mercifull
he wolle gese mercy. and
whan mertyn shuld passe
oute of this worlde & lay
in his dethe bed the fen
de come & satte by him di
sputyng with him if he
myght haue caught him
in any worde of mysse be
leue in his ende. marten
seyde to him. Ooo yense
thou cruell beste for thou
shalte noo thyng fynde a
mysse with me but god
shall resceue me & thann

he made to ley him in as
hes & here & he seyde the
vii. psalmes & latinie and
gasse vp the goste & was
beried in his owne chur
che with moche honour
and worshippe in tynon
Than liii. wynter after
there come a bishop and
translatid him. & whan
he had made all thyng
redy he leyde honde one
martens body to haue bor
ne hit forth but he my
ght not. Than thought
the bishop it is not mar
tens body to be remenyng
& leste of. Than come a
fayre olde man and bad
him go to a pene and he
wolde helpe him & than
they bare the body in to
the tombe with oute let
tyng and so whan the
seruice was done this ol
de man vanisched a wey
& the by they know well
that hit was seint marte
And than god shewde
many fayre miracles for
him

Narratio.
Hit happid on a tye

me that there was ii. beg
geris that one was halte
and myght not go and
that othir was blinde &
myght not se. And so to
make the people to haue
the more compassione of
hem the blinde bare the la
me the lame taught the
blinde where he shuld go
& thus they gate moche
good & had espelyue
But they were euer a fer
de to mete with the shris
ne of seint marten lest he
wolde haue helid hem of
her sikenesse. And so on
a tyme at a stretis ende
at a turning sodenly at
a corner they mette with
the shrine of seint marte
& anon thei were bothe
hole. And the blinde mi
ght se & the lame myght
go. And than thei cride
to seint marten and seid
marten we thake the for
the good that we haue
for thy sake here to fore.
we thake the not for oure
hyle. For now we muste
goe laboure & trauell & so
gete oure leynng for the

De sancta kather-
rina uirgine

red with the holy goste.
But whan she herd on
a tyme that maxencius
was come to the cite of
Alisaundre with so mo-
che peple & so rialy that
the cite dommede of hem.
For he come to make a
solempne sacrifice to his
goddie that were of gold
de & siluer in likenesse of
bolles & calues & oþer be-
ste. Than sent luthery-
nesse that & blessed be
& wente in to the temple
& rebulged the Empe-
roure bodely & seide that
he dide foule a mylle foue
to do that worshipp to
fendes & leue the worship
of god in heuen that ma-
de all thyng of nougth &
sente man lyffe witte and
bele & preued by grette re-
son how criste was bothe
god & man and how he
bought all makinge with
his passion on the crosse
with his deathe. & taught
how every man shuld ho-
uour god and leue false
matrimentes. Than to
the emperoure wrote &

William Hall joined Sept
1841

had take her towarde till
he myght be at leysoure.
So in the mene tyme he
fente after the grettiste
maistres and the wyseste
clerkes that were in any
countrey ferre a bonte him
And whan they were co-
me he had hem go dispute
te with katherine & ouer-
come her & they shulde
haue right well for her la-
bour. Than were they
wrothe to come so ferre
to dispute with a womā
& seyde the leste scolere in
the scole had be y nowe
to ouer come her. But
whan katherine had di-
sputed with hem with
helpe of the holy goste
she conuertid hem euery
chone to the feyth of ou-
re lord ihesu criste in so
moche that they were re-
dy to suffer deeth for cri-
stus sake. Than a none
maxencius commaundid
to make a greet fyre and
burne hem in the fyre.
But by the helpe of the
holy goste the fyre burn-
de no parties of her bo-
dy

dyde he the leste cloth of
hem & yit lay fayre dede
as they had be a slepe
Than the Emperoure
made do ha herme nakid
& bete her with scorgis
she was all blode & full of
woundes & than he putte
her in to pryson viij. days
eowith oute mete & dryn-
ke. Thanne had the que-
ne a grette luste to speke
with katherine & toke a
knyght with her that hi-
ghte porphirius & wente
to katherine & than they
saw an agell sette a crow-
ne of shynnyng golde on
the quenes hede & an othre
on porphirius hede and
bad hem be stedefast for
with in thre dayes they
shulde come to heuen be-
suffering of martirdome
Thanne sente the Em-
perour after katherine &
wente to haue founde her
nyghte dede but all that ty-
me god sente her mete
from heuen & whan the
emperour saw her a lyffe
he was wode for wrothe
and made her to be sette

149
betwene ij. whelies four
ned on upwardes & a no
thir downwardes full of
hokys & swerde poyntes
for all to rase katherine.
Than come an agell as
hit had be a wynde & all
to brake hem & sletwe iij.
M. of the tyrantes. Than
saw the quene that mira
cle and come be fore the
kyng & her housbond & re
bukyd him þe saw the
myght of god so openly
& wolde not be leue there
on. Than bad the kyng
lede forth the quene and
cutte of her pappes fro
the body with hokys and
thā to smyte of her hede
thā for porphirus beried
her lxxx. of her knyghtis
were martred with her
they smote of porphirus
us hede. Than spake the
emperour to katherine &
seyde that he wolde wed
de her & she wolde fro cri
steg beleue in his goddis
& she seyde she sette noug
hte by him nor by his god
dis & whan he saw that
he made to smyte of her

hede. Than a none in ste
de of bloode come moche
fayre mylke. And than
come an angell & bare the
soule in to heuen. And an
gelis come & bare the bo
dy in to the epyre so in to
the mounte of synay and
there beried it with wor
ship & there god wrought
many fayre miracles
in to this day. At the fote
of the mounte ther is an
abbey of monkes that le
uyn in grette abstinence
& this abbey is stronge &
highe wallid & barred
a boutte with yron for wil
de bestis & in that abbey
lyeth seint katherine in a
fayre tombe of alabaster
for her bones were shedid
for the more worshippe
& a bouyn in the churche
is the bushe there god sto
de in whanne he spake to
moyse & wrote the lawe
in to ij. tables of stone &
that bushe is also grene
fayre as hit was the same
day. Also in that abbey
is a grette merueyle and
is this euery monke hath

77
a lampē with oyle bren-
nyng & whā he shall dye
they shall know be his lō
he for as he drawithe to
the dethe so drawith his
lampe And whan this
abbot dyeth his bretherē
shall singe a masse of the
holy gospe & bury him so
lemple & whan masse is
done they shall finde a bil-
le writō on the auter how
shall be abbote & so they
chese her abbot. Also on
seint katherins nyght all
the briddis in the countrey
come thedir & eche of he
bryngith a branche of oli-
ue in her bill in to the pla-
ce & as pilgremes sey the
monkis make oyle of the
branches to her lampes
for all the yere & somme to
selle

Narratio

we finde & rede of a mā
that serued seint kather-
ine & fastid her eyn bre-
de & watir & on a tyme he
come in felleship of reche-
les people & by comforte
of hem he lefte his faste
& ete with hem & so in the
nyghte after he saw a gre-

te company of maydens
comyn by him & amō
ge hem there was on pas-
sing alle othir & eche of
hem had a crowne but on
had passyng a fayre crow-
ne & that was seint kather-
ine. So whan she come
by this mā she hid her fa-
ce from him & wolde not
loke on him. thā he askid
on of hem what they we-
re & she seyde we be virgi-
nes & the principall that
thou seiste is seint kather-
ine & hid her fate for the
be cause thou haste lefte
thy deuocion from her e-
uyn of fasting Than this
man repentid him fore
that he had done this de-
de so & touened a pen to
his deuocion & fastid & af-
ter was an holy man. &
there for lette vs worship
this holy virgine that she
may prey for vs Amen.

De dedicatōne ec- clesie.

O Godd frendis fa-
che a day ye shall
haue your dedi-
cation day that is your

[illegible]

3; wanting.

[illegible]

De dederingen
elke.

for deuoute preysours ho-
ly church was ordeyned
to be halowed for gods
service the. **Domina**
mea Domina orōnia
inhabitat My house
is called an house of pre-
yours but hit is now ma-
de an house of rownyng
whispering crying clate-
ring scorupng tales & sim-
ple spekyng mockyng
mowng of vanite & ma-
ny simple wordes & leude.

Narratio.

We rede how sent gre-
gory was at masse on a ty-
me & sent Austeyn was
his dekon & had the peo-
ple tounne to the popis
blessing thā he saw ij. wo-
men toun to gedir in the
popis chapell & the sende
satte in her neckes wey-
ting on a grette rolle & pit-
lacked parchment & de-
creed hit oute with histe
the & so hit fill o it of his
clawis. & sent Austeyn
saw it & went & toke hit
up thā the pope was wo-
the & asked him why he
lauged him to scorn he

shewde him what the sen-
de had wretton of the wo-
men & than he come to
the wyemen & asked he m
what han ye seyd all this
masse tyme & they seyd
oure pater noster & han
the pope had wde the all
to hem that the sende had
wretton & sent Gregore
redde hit & there was nes-
uer a good worde there
in Thā they knelid dow-
ne & asked merce be sou-
ghte the pope to prey for
hem & so he did & brou-
ghte hem oute of the sen-
des bokys. Also for long
resting to holy church
for whan a man is dede he
is brought to the church
to his reste Some tyme
the people was beried at
home as pore people and
the riche were beried in
hill toppes & some at the
fote of the hill in tombes
made of rochis But fore
the sauour was so grette &
so greuous holy fadre or-
deyned church perdis to
bery the people m. fore ij
causes. ou is to be prede

fore as holy churche usith
 A nothir is for the body
 shall lye there with oute
 travel for the fende hath
 no power to do no thyng
 ge with in criste berellus
 but if so be that the body
 be not worthy to be veri-
 ed there. Johan Bellet
 tellith that there shuld no
 body be beried in the chir-
 che but yf hit be the pa-
 tron that defende hit fro
 bodely enemyes or the
 person meane p'son or cler-
 ke that defendith the chir-
 che from goseely enemyes
 eo with be prepaues for
 some hath be beried there
 & caste oute a pen on the
 morow & all the clothis
 left still in the graue. An
 angell come on a tyme to
 a wardyn of a church &
 bad him go to the bishop
 & bid him caste oute the
 body that he hath veri-
 ed there or else he shall be
 dede with in xxx. dayes &
 so he was for he wold not
 do as he was bode

Narracio.

Also we rede in the ge

stis of rome that an agell
 tolde an holy bishop that
 hight. Encre how that
 charles the kyng of frau-
 ce was dampned he to-
 ke a wey holy churche ri-
 ghte that good peple had
 geuen to fore & had hym
 go & opyn his tombe & se
 the sothe. Than the bi-
 shoppe toke with him o-
 thir people & openyd the
 tombe & there come out
 a grete dragon & fley for
 the & leste tombe brenne
 with in as hit had be a no-
 gyn mouthe & thus bery
 in holy place is but litill
 a wayle to hem that be da-
 pned. Also there be ma-
 ny that walkyn on nygh-
 tes whan they aren veri-
 ed in holy place but that
 is not longe of the feude
 but of grace of god to ge-
 te hem helpe. & some be
 guilty & han no reste

Narracio.

Hit happid be syde
 the Abbey of liffill that
 in men stale. One of
 the abbots of same
 place to be larder & the



gell
bat
bat
raū
to
eri
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bi
n
the
out
for
ine
no
ery
till
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